

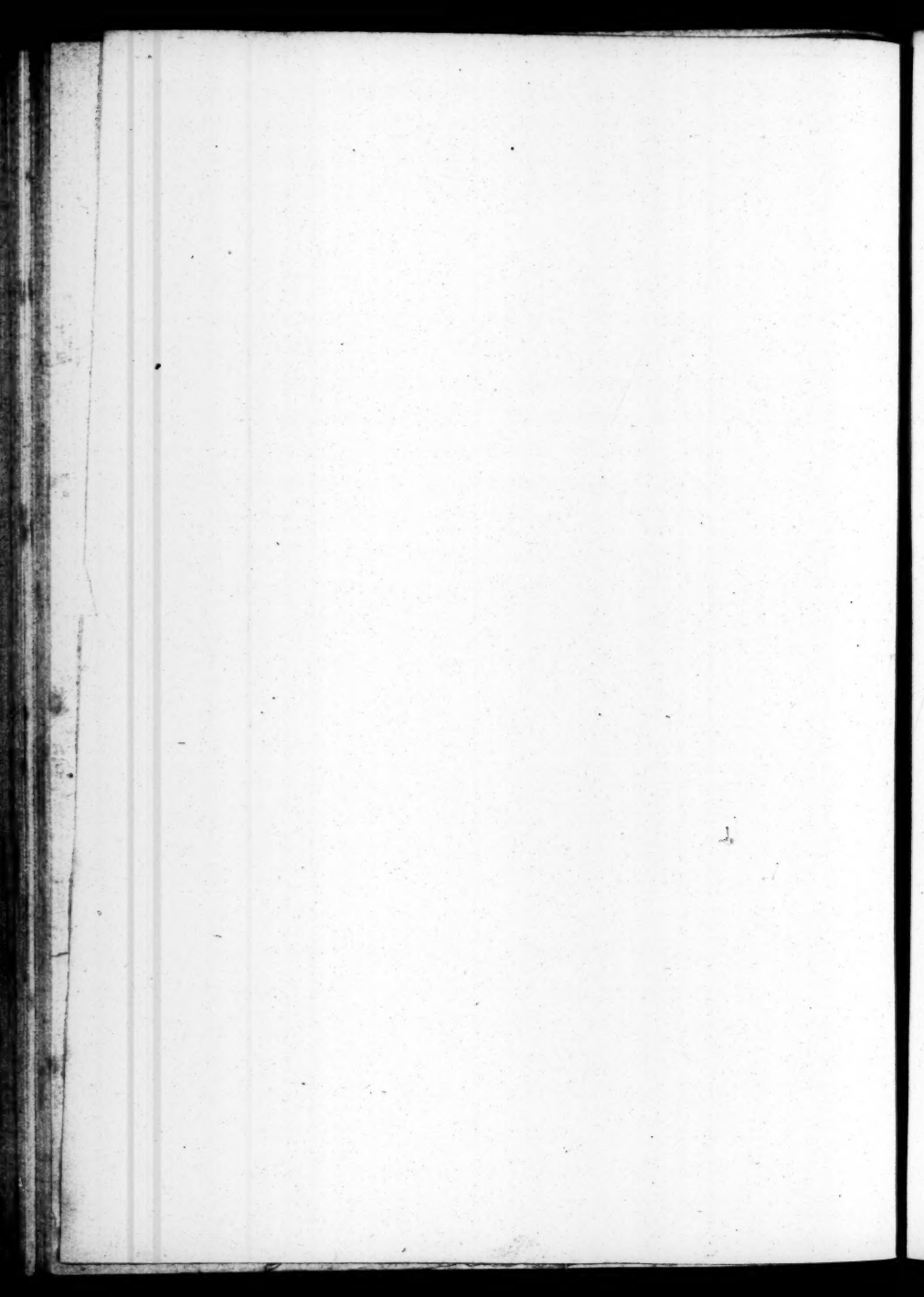
THE
VISIBLE GLORY
OF THE
Reign of Christ
ON
EARTH,

No ways Repugnant to the
Spirituality of his Kingdom.

Occasion'd
By an Epistolary Discourse, Intituled,
THE REIGN of CHRIST among
his Saints, denying any such OUT-
WARD and VISIBLE Kingdom.

*For we have not followed cunningly devised fables when we made known
unto you the POWER and Coming of our Lord J. sus Christ, but
were Eye-witnesses of his MAJESTY. 2 Pet. 1. 16.*

LONDON, Printed in the Year 1677.





Just and Charitable Reflections, &c.

SIR;

THAT *Man* is as weak as his *Cause*, that cannot indure a *Free ventilation* of what he holds for *Truth*. The *Surer* he is of *Truth*, the *less concern'd* will he appear at the *Trial* of it. If I am *Offended*, it must be at my *Self*, who *Unawares* invited you to this trouble, when I desired you, to give me your thoughts *freely* of the *Book* I sent you; though I intended you not *so great* pains, nor *myself* neither: You are thought by some that have read you, in some places *sharp enough* against the *Cause* you oppose, though every where full of *kind Reflections* and *Assurances* of *Respect* to the *Person* you deal with, which would shew your *Difference* from him at *Present*, to be not of *Choice* but of *Necessity*.

And I will assure you (*Sir*) I am far from the *Vanity* of affecting to differ from you, or any *Sober searchers* after truth; and therefore shall not seek to make the difference *greater* than your self *State*, and allow it to be, who in *Pag. 78.* have these words. "I know of no difference at all depending between you and me about that most blessed estate or happy condition, wherein the righteous shine as the Sun in the Kingdom of our Father, neither is it the Kingdom of our God, and of his Christ in all the Divine glories of it, that we radically and fundamentally differ so much about, as the time and manner of revealing it.

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If our difference be only *in the time and manner of Re-vealing* of this Kingdom (which is the Subject about which the little Book I sent you is conversant) then I might reasonably have expected you would have *considered and weighed* the things there offered for *the time and manner*, and given me your Exceptions thereto, which you have not done at all, but bend your force against the very *Hope and Expectation it self*, for so you deliver your self, *Pag. 7.* 'That you know not the meaning of that *OUTWARD AND VISIBLE* Kingdom of Christ, which I make the Foundation of my discourse; against which you reflect very sharply in that, and several other Paragraphs of your Book, which I have no delight to Repeat, but as *necessity* shall require, to give you occasion to review them: I confess *Sir*, I took this for a *Postulatum* with my hearers, and therefore did not apply my self at all to prove it. If you can overthrow my *Foundation*, you had reason to save your self the labour of undertaking the rest, what was *Built upon it* will fall of its self, if you succeed in this. The way you seek to overthrow this, is by carrying up the *Present State* of the Kingdom of God into all the *Grandure* and *Glory* of expression that may be: so here is *KINGDOM AGAINST KINGDOM*, or rather *one State* of the Kingdom (and that *Inferior*, and far *Short*) set up against *the other*, which is alone *Perfective* and Satisfactory.

Your first Position upon which you thus bear up your self, runs thus. 'The Kingdom of God, and of his Christ, is an inward and invissible Kingdom, containing within the large circumference, or comprehension of it, all the invissible things of God, the Summ and Substance whereof, is his eternal Power and Godhead. And what (*Sir*,) will you make of *all this*? The Kingdom of God, and his Christ, is an *Inward and Invissible* Kingdom. Who denies

denys it? Have we not an *outward*, and an *inward* Man; a *visible* and *invisible* part? and may not the Kingdom of God have so to, and consist of both? If you would have made any thing of your Argument, (pardon *Sir*, my freedom with you, I know you want not *Logick* (though here you thought not good to use it) you should have said it is [only] inward and invisible, containing in it *only the Invisible* things of God. But then besides the difficulty you would have found to have proved that, your self would be found instead of allowing the *large and comprehensive bounds* of its content, to put the *Straight and Narrow Limits* of restraint upon it; which yet in the close and winding up of this position, you do in effect, though not in *terminis*, making the *Sum and Substance* of all these *Invisible things of God*, to be his *Eternal Power and God-head*, Vouching the *Apostle Paul* for your Author, *Rom. i. 20*. Who will not stand by you in this assertion, nor any of the Sacred Penmen of the Scriptures, for in that place he is not speaking of all the invisible things of God, but only the *that which may be known of God* by the light of Nature, even to the Heathen, and this only so far as to leave them, *without Excuse*; *Sir*, though we are Friends, yet in this cause, as *Levi*, I must *not know you*, nor spare to tell you, you build upon a very weak Foundation, if all be like this: you come to overthrow my Foundation, pray look to your own. You will make a *LARGE KINGDOM* of it indeed, if it be found among the Heathens, in that *faint Glimmering* light that never saved one of them, only serves to come in as witness against them, for their corrupting in it and under it, but in the mean while you make a *very SORRY* and *WEAK* Kingdom of it, which was not of force to keep them from so corrupting. If this be all the Kingdom of God contains within its large circumference, and comprehension, I have done.

But suppose these spiritual and invisible things as large as you will, yet unless you prove that the Kingdom of God is [only] of such, your Argument concludes nothing against an outward and visible Kingdom.

Nor is your next quotation much more to your purpose, 2 Cor. 4. 17, 18. But utterly against you, the words are these. *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory, while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are Temporal, but the things that are not seen are Eternal.* Where the Apostle is raising and bearing up himself and his fellows in the Tribulation they endured for the Kingdom of God, who by dispensation in their present state, and for a glorious end, were as those that had an excellent Treasure, but in *Earthen Vessels*; that God might appear the more in their support. They were troubled on every side, Perplexed, Persecuted, cast down, but not Distressed, not in Dispair, not Forsaken, not Destroyed. Always bearing about in the Body, *the dyings of the Lord Jesus*; always delivered unto Death for Jesus sake, but with this Counsel and design, *That the Life also of Jesus might be made manifest in our Body*, yea in our *Mortal flesh*, which expectation and hope he casts into the times of the Resurrection, ver. 14. *On the day of Judgment*: as it is in the next Chap. vers. 10. when we must all appear before the Judgment seat of Christ, that every one may receive *the things done in* * *his Body* accord-

* *τὰ δὲ τῶ,*
σώματι Ⓞ

The Text'

may be ren-

dred [that he may receive such things by or through his Body] according to that he hath done, where the Body is brought in not as the instrument of those things done, as the Translation in the English would carry it; but for that state of man wherein he shall receive his full reward, whether for good or bad, which is when the Body shall be reunited to the Soul, as in the Resurrection, for if the Apostle should refer the doing of good or bad on y to the Body, or those things wherein the Body was the Agent or Instrument, it would be too short to take in all good and bad, there being many both good and bad fruits wherein the Body hath no hand, as all mental Sins and spiritual wickednesses, and so spiritual virtues and graces.

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ing-to that he hath done, whether it be good or bad. For this cause it is that he says (in the former Chap. vers. 16.) *We faint not*, but though our outward man perish, yet the inward man is renewed day by day, for our light affliction which is but for a Moment, worketh for us, &c. While we look not at the things that are seen, but the things that are not seen, &c. Here lies the knot, what are these things NOT SEEN? This is the strength of your Argument, if there be any strength in it. The Apostle shews both before and after what he means. They are things that relate not only to the Soul, but to the Body, the mortal *Blesh*, the *Earthen Vessel*, or the *Earthly house of this Tabernacle*, which shall be exchanged for a *Building of God*, an *House not made with hands*, a *House from Heaven*, a *Vessel of Gold*, which the same Apostle in the former Epistle Chap. 15. calls a *Spiritual body*. Now is all this a *meer INWARD SPIRITUAL AND INVISIBLE Glory*. Give me leave (*Sir*) to tell you what hath led you out of the way, it is the taking of the things *not seen*, for things *Invisible*: whereas the Apostle is not heard to speak so in this place. The words are τὰ μὴ ὁρατὰ, not τὰ ἀδύατα, not things simply, or in their own nature absolutely invisible; but with respect to the present time, as it is restrained in a parallel case, and instance of *Noah*, Heb. 11. 7. *Noah* warned of God, αὐτὸς ὅτι μὴ εἶπετο καταστροφὴν, touching things *not seen as yet*, viz. The destruction of the old World by the Flood, a thing which they saw and felt to their cost in the season appointed. And so the recompence of reward that *Moses* had respect unto, and the promises unto *Abraham* that he should be the Heir of the World, they were things not seen as yet, but not in their nature invisible, but were seen in their time, in bringing *Israel* into *Canaan* as an *Earvest* of the whole world to be given in due time to the seed of the *Antypical Abraham*. So also the Apostle.

Apostle speaks of this hope that remains still to the People of God, *οὐδὲ δὲ ὅρα ἐξώμεν*, *we see not yet all things put under him*. He doth not say we shall never see, but implies the contrary; nay, we have earnest of it, in the glory and honour with which our Lord Jesus, the head of this mystical body is *Crowned*.

Such is the Apostles Argument, and such is his sence, and so is he to be taken in this your place of the *Corinthians*, the things the Apostles lookt unto, and comforted themselves in, were things *not seen as yet*; for they take not place till the Resurrection, and the day of Judgment, which I suppose, you overlooking, or not considering the time of this glorious visible Administration, but thinking I took up as perhaps too many do) in a corruptible state of things (in changes made by men on this side the Resurrection of the Dead) hath been a stumbling block that hath turned you out of the way, whereas it is not till the *Resurrection of the Just*, that we look for this reward, as our Saviour himself determines, *Luk. 14. 14*. When the Dead shall be raised incorruptible, and we that survive shall be changed.

Now to deny a visible and outward Kingdom and Glory, when the bodies of men shall put off Mortality, and there shall be an universal change in the whole nature of things, in Heaven and Earth, and all Creatures, and in all Administrations, is without any plausible pretence, either of Reason or Scripture.

It must be granted that all along in all times, there have been (by dispensation) certain visible Earnests, and foretastes of this recompence, serving as *Types* and *Presignifications* for the confirmation of our Faith and Expectation, as in *Enoch*, during the times of the *Old World*; in the bringing of *Israel* out of *Egypt* in *Moses* time: in the flourishing reign of *Solomon*, &c. In the Translation of *Elijah*,

jab, in the transfiguration of our Saviour, and there have been some rare examples that have pressed farr, and bid high for perfection, as *Paul*, even for the Resurrection of the Dead, (to pass by those in every age, who put themselves forward in their own spirit, which will come to nothing) but never any in their mortal flesh attained the full glory of this state, but only a little portion of it, it being the glory of another time, and that which awaits the Second coming of our Lord Jesus Christ, with all his Saints, as *Enoch* the first of these Instances witnesseth in his Prophecy. And now, *Sir*, I have done with this your second proof, and I thank you for bringing it into the field, it hath done us more service then you, though I hope all is a service to you, and you will find and acknowledge it so in the end, but I speak with reference to your present cause and engagement, you must needs be sensible that your own weapons are turned upon your self; for these things that are not seen, to which the Apostles and Believers do look have been proved to be the things of the *resurrection*, & such as concern the glory of our bodies, and the restitution of all things, as well as the perfecting of our spirits, and to be called things not seen, not for the *invisibilty* of their nature; but for that the time of their appearing is not yet. So that now unless you will say (which I know you will not) that the putting all things, even Death it self, in subjection under Christ and his Saints, is no part of the Kingdom of God, and of Christ, you cannot say it is wholly inward and invisible.

Your third Quotation may receive the same Answer, *1 Cor. 2. 9, 10. Eye hath not seen, nor Ear heard, neither hath it entred into the heart of Man, the things that God hath prepared for them that Love him.* The Original Text, to which the Apostle refers, is *Esa. 64. 4.* where the words runs thus, *For since the beginning of the World men have not heard, nor perceived by the Ear,*
neither.

neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Where, by the context both before and after in the same Chapter, and in the next, these things (that no eye but God hath seen) issue expressly into a *New Heaven, and a new Earth, long life, Building, Planting, a long injoying of the works of their Hands, their seed and off spring to be blessed, and the enmity of all the Creatures to cease.* All these, though things not seen as yet, yet are in their own nature visible enough, if men have Eyes, answering, though much exceeding those terrible things which God did, when he brought up *Israel* out of *Egypt*, and came down upon Mount *Sinai* in a visible glory, which the Church mimes the Lord of in the 3 *vers.* of that 64th. *Chap.* Invocateing the Lord to do the like things again, yea, threatenng a greater kindness that he expects from him, if he do but consult his own provisions and stores, for that is the meaning of the 4th *vers.* as if he had said, Thou hast greater things to shew then ever any Eyes besides thy self, O *God*, hath seen, and yet the Eye that saw *Paradise*, and that state of innocency, and that saw *Solomons Temple*, and the prosperity of that time, had seen very great glories, but the glory of the new Creation, of the second *Adam*, of the true *Solomon*, is to be unspeakably greater every way, and in every respect, both inward and outward, else the Precedent and the pattern was very improperly alledged, for that was outward as well as inward, and here (*Sir*) I thank you again for this Text also, which being unmuzzled, and speaking freely, is fully for a visible Kingdom, which when you consider, I hope you will come over to us, and be for it too.

Nor will the next verse you take in, relieve you at all, where the Apostle saith, *But God hath revealed them to us by his Spirit, for the Spirit searcheth all things, even the deep things of God, whereupon you note, they are therefore deep,*
profound

profound and mysterious because invisible; and could not be so deep, &c. Were they not the invisible things of God. The things whereof we treat, even that new State of things which Christ will bring with him at his next coming, are deep things, and such as without the Revelation of the Spirit, we could never have known, or had ground to expect, and it is called, *The finishing of the mystery of God*, but to say there is no mystery but invisible, is to deny God manifest in the Flesh to be the mystery of Godliness, which I believe you did not consider, when you wrote your description of Faith, as *the evidence of things not seen*, which you next fall down unto. Take it with the former explication, viz. That the things not seen, are not necessarily all of them things in their own nature simply invisible, but with reference to the present time, not seen as yet, and it hurts me not at all. And so we must understand them, for whatsoever is the Subject matter of a promise, is the Object of our Faith, Hope, and Expectation, which as hath been sufficiently proved, and instanced, are not only invisible things, but also things visible, and which shall be seen in their Season.

But whereas presently hereupon, you make the Works of God invisible, incomprehensible, &c. As he himself is, How then (Sr.) can God be made known by them, even to natural men as he is said to be, *Rom. 1.*

There is I grant a three fold Sence, in which the works of God are (as you express it) 'Infinite, Eternal, every way invisible and incomprehensible in all the compleat dimensions of them, even as he himself is, viz. They are so. 1. In the Principle in which they are wrought. 2. In the Wisdom and Power by which they are conducted, and managed. 3. In the end to which they are ordained, in which sence Solomon is to be understood, *That whatsoever God doth, it shall be for ever, nothing can be put to it, nor*

any thing taken from it, as much as to say, there is neither Redundancy, nor Deficiency in it.

But if the *Children* (those highest and best pieces of the works of his hands) be partakers of flesh and blood, a caduke, faint and weak appearance in the present state, and yet the *Work of God is perfect*, and abides for ever, will it be ever the less perfect, or rather will it not appear in its perfection, when this *vile covering* upon the Face, the Majesty, the glory of God in his works shall be done away. This Kingdom of Christ which we expect is that alone, which can *rend this Vail*, and uncover the Face of the Glory of God in all his works, and it is the proper work of this Kingdom so to do, *Esa. 25. 6, 7, 8. And to exalt the Lord alone in that day*, then, *he that blesteth himself in the Earth, shall bless himself in the God of truth, and he that Swareth in the Earth shall Swear by the God of truth, Esa. 65. 16.* where we may learn that the *Earth and God, the Earth and Truth*, and so *Visible and Invisible*, are not *alorsum* inconsistent; the Earth the lowest part of his ways and works, his *Footstool*; yet truth, yea the *God of Truth* found there; the Earth not such a *vain, shadowy empty* thing in that day as it hath been hitherto, but the God of truth filling the Earth, and all the things of the Earth.

When you see this, will not your *Heart* rejoyce, I am perswaded it will, as little as you now know the meaning of that outward visible Kingdom of Christ, for this is the new Heaven, and new Earth that we speak of; a state so new that it shall perfectly blot out the remembrance, and leave no footsteps of the former Vanity, as the Prophet, *Esa.* acquaints us in the *17th. vers. of that 65th. Chapter*; which state of things yet is, and must be acknowledged though not simply Invisible, yet as far remote from the common sense and understanding of men as you can desire; and to have a great depth and mysteriousness in it, a *Path* which the

the *Vulture's eye never saw* : the Tabernacle of God with men ; grace, and nature ; God and Man ; the Creator and the Creature ; Heaven and Earth ; things visible and invisible , like brethren dwelling together in unity, mutually, infolding, encompassing one another ; mutually giving, and given forth one of another. This is that which the Prophet celebrates with that high *Elogium*, in that fore quoted place *Eza. 64. 4.* That no Eye besides thee, O God, hath seen. Till I see this I cannot say that I see that full and glorious estate of the Kingdom of Christ, that the Prophets are so full of : and when you and I shall see this, give me leave by way of *Anticipation* to take up your own words under your 2. position. ' Can your understanding reach ' any thing, or your will close with any thing, or your heart ' and affection go out after any thing beyond this: yea give me leave yet farther with the same indignation and vehemency to abhor the thought, that you should rest short of this union of the visible and invisible things of God ; as you do to harbour such a thought of me, that I should give Credit to what is Incredible, or enterprize what is impossible.

I have done now with the words of the *Scriptures* which you summon in to witness in your cause, and you see how they have done it ; that they have not had a word, not a Syllable for you, but against you. I come now to *your own words* (which I may very properly call so) and your inferences.

' You say, you know not the meaning of that outward ' visible Kingdom of Christ : no Footsteps of it in the volume of that great Book which conserves the Records of ' Heaven, nor any credit or countenance given it there. ' That you cannot own that distinction about an inward, ' and an outward Kingdom to be a Divine birth, or offspring, but rather look on it, as *Spurious, Illegitimate, de-*

‘vised, and imaginary, and that which can never hold
 ‘weight in the ballance of truth, and consequently that
 ‘which the *Israel* of God must needs be a meer stranger
 ‘to, &c.

If words will do the business! I am sure to have the
 worst of it, But (*Sir*,) had not these words better have
 been spared till the Battel had been done, and you had
 seen what might have been said for this outward and visi-
 ble Kingdom of Christ, if you have yet seen nothing for
 it: though you have been a diligent peruser of the Scrip-
 tures, and though this truth lies fair there to be seen, yet
 may not your Eyes be held, as the Disciples were that
 walked with Christ to *Emaus*, yet knew him not? Doth
 not our Saviour say, *I thank thee, O Father, Lord of Heaven*
and Earth, that hast hid these things from the Wise and Pru-
dent, and hast revealed them unto Babes, and when you shall
 come to be one of these Babes, you may see this truth,
 which I hope and pray for. We read when God appear-
 ed unto *Saul* in the Carriere of his Persecution, and sent
Ananias to restore his Sight, *There fell from his Eyes as it*
had been Scales, such Scales are the *Prejudices* you have
 conceived against this future outwardly and visibly glori-
 ous state of Christs Kingdom on Earth, which makes you
 charge the Doctrine of it with a tendency, ‘*To stir up Strife,*
 ‘*and Contention, and Blood, and War, and Confusion in the*
 ‘*World*. Be sure (like the Lawyers) to put in *Words e-*
 ‘*nough* into your *Declaration*, nourishing Rents, and
 ‘Schismes, and Factions, and Divisions among the Peo-
 ‘ple, whilst every particular Sect or Party that can but
 ‘get a little smattering knowledg of Christ, and of his
 ‘Kingdom, will be ready to say, they above all the rest
 ‘are the holy People, stand farther off, I am holier then
 ‘thou, the Saints that must rule the Earth, which must by
 ‘no meanes be, so long as the Earth rules them, as it too
 frequent-

' frequently falls out among a company of conceited high flown pretenders, &c. I abridg what I can, really (Sir,) one would think you were very *Orthodox*, and had not suffered by the *Tryers* in that day of their *Pride*, nor ever been ranked among the *Sectaries*, that you have no softer words for your own *Party*, I doubt all this will not wash you white with the times.

Nor doth it make your opposites ever a whit the blacker.

We read in the *Evangelists*, that when our Saviour suffered, there were two *Theeves*. Crucified with him, the one on his Right Hand, and the other on his Left, and the one of them railed on him, saying, if thou be Christ, save thy self and us, but the other rebuked him, saying, *Dost not thou fear God, seeing thou art in the same Condemnation*; no doubt but this good Thief justified our Saviour in his Conscience, else he would never have applyed himself to him as he did (*Lord remember me, when thou comest into thy Kingdom,*) but he speaks of Christs Condemnation as the Judgment of mans days. Hence we may observe two things. 1. That for men in the same Condemnation to fall foul on their *Fellow sufferers*, is no Praise to them. 2. Christ cannot be in worse circumstances at any time, then he was at that time, when he was nailed to the Cross, yet then this good Thief gives him the honour of a Kingdom, *It is not the Cross nor the company that makes Christ ever the less a King, or his Kingdom the less conspicuous to them that have the same Eye Salve that this good Thief had.*

This Sir, comes up to you, you find a company of *Conceited high flown Pretenders*, (such there are, no doubt many, but it is the Council of a *Friend*, be well advised whom you judge so) that say, *they, above all the rest, are the holy People, stand farther off, I am holier then thou, &c.* These take up the Kingdom of Christ into their mouths, is the cause the worse for them? At this rate, what truth
of

is kind of ratio-
 natio or reason-
 is (doubtlesse)
 id, sound & good:
 If all y^e Rest Be
 it, it cannot be
 piked.

of the Gospel, but may be rendred odious and disgustful, if we will charge the miscarriage of the *Professors* of it, upon their *Testimony*. Was the Gospel the worse because some Preach'd Christ out of *Envy*? Had *David* a bad cause because men in *Debt* and *Discontented* were among his Followers? Neither Christ nor his Kingdom teaches men to be conceited, or high flown; but the contrary. Much less doth this Doctrine tend to stir up strife, and contention, and Blood, and War, or nourish Rents, Schismes, Factions, and Divisions among the People, as you charge it, but we have only your *ipse dixit* for it. These ill berries may grow upon those that have Christs Kingdom in their mouths, but not in those that have it in their Hearts. But to wipe off this dirt, we shall have more occasion in another place of your discourse. I shall close what I have to say to this charge, with this word, Christs Kingdom is given him by the Father, but he comes to it by and through his own, and his Followers Sufferings; but when he shall COME IN HIS KINGDOM, then let his enemies look to it, for then the time is come, that they must suffer, Luk. 19. 17. There is no avoiding of it.

Your second Position is 'That the Kingdom of God, and of his Christ, is no Terrene earthly Kingdom, neither hath it any thing at all in it, of any worldly concernment, but is wholly and altogether Spiritual and Heavenly.

No Terrene Earthly Kingdom, but altogether Spiritual and Heavenly. The Position begins and ends well, and is readily assented to, but whereas you say [it hath nothing in it of any Worldly Concernment] I must to that (according to your own expression) put a *Siste gradum*, I should have hoped, that you did not intend that this Kingdom is not conversant about worldly concerns, to Govern, Order, and Regulate them, but for two or three passages I meet with in the same

same and next *Page* where you say, 'That this Kingdom
'was never ordained or appointed, *Digito monstrari &*
'*dicier hic est*, to be looked at with a carnal Eye, and
'pointed at; and that neither the VWorld it self, nor any
'of its concerns can have any abode or being in this King-
'dom; and that it hath no relation to the things of the
'VWorld that are momentary and Fading. Which passages
I know not how far they may be stretched to the deny-
ing the visibility of this Kingdom, and all conversancy
of it, about visible and worldly things, though in never so
holy a way, and upon never so noble and divine an ac-
count.

But let us first weigh and consider your proof, *Jeh.*
18. 36. My Kingdom is not of this World. This is that
Text you ground upon for the exclusion of all worldly
Concernments, out of this Kingdom, let us therefore first
open the import of this saying, and there are four respects
in which we shall agree, that Christs Kingdom is not of
this VWorld.

1. It rises not out of this World, it is not of a *Worldly Ex-*
traction, or *Original*. This is clear in *Daniel*, It is set up by *Dan. 2. 44.*
the God of Heaven, not by any agreement of Men, as the
Procatartick cause. It Descends from God out of Heaven. *Rev. 21. 10.*

2. It is not maintained by the Power or force of the men
of this World, this our Saviour expressly reflects on, *My*
Kingdom is not of this World, for then would my Servants
Fight, VWorldly weapons and fighting neither sounds nor *Joh. 18. 36.*
conserves this Empire, *Not by might, nor by Power, but by my* *zech. 4. 6.*
Spirit, Saith the Lord: not by Bow, nor by Sword, nor
by Battel, nor by Horses, nor by Horse-men will I save
them, *Hos. 1. 7.* Though God may use all these, yet the
work is not done by these Principally.

3. For its *Nature and Spirit*, it is not of this VWorld.
The Spirit, the glory of it is as its *Root* and *Extraction*,
Divine

Divine and Heavenly. Therefore called *the Heavenly Jerusalem*, having also a *Divine Image* and appearance, *having the Glory of God*, *Rev. 21.* which is that you mean, when you say it hath *no affinity with the men of this World.*

4. It doth *not stand* or consist in *Worldly Priviledges* or advantages, such as are *amplitude of dominion, affluence and abundance of all things outward.* So far you go, to which I will add a fifth, that it consists not in the exercise of a *Worldly Religion*, which is that, I take that Scripture (you quote) principally to intend, the Kingdom of God is not *Meat and Drink.* The first Tabernacle the Apostle saith stood only in *Meats and Drinks*, and divers washings, and carnal ordinances imposed, till the times of Reformation; the Kingdom of Christ is so far from standing in these, that it stands not in the forbearing of them, neither in circumcision, nor uncircumcision, but in the true *liberty* and glory of the *Spirit*, in righteousness, peace, and joy in the holy Ghost, that *Trinity* of all divine excellency as you call it, distributing it accordingly to the three glorious Persons in the divine *Essence*, which I quarrel not at all, believing it to be, as you say, *innocently designed* as to the main, only reserving my self not to be *concluded* by every passage in the *managing of it*, thus far we agree in excluding this world. But all this excludes not this *Kingdom* from a conversancy about the things of this *World.* For, 1. Though it be not *ἐν τῷ κόσμῳ τῆς γῆς* of this *World*, yet it is *ἐν τῷ κόσμῳ τῆς γῆς* in this world, though it grow not, it arises not out of this *World*, yet the stone that grows to a *Mountain* grows in this *World*, and the new *Jerusalem* comes down from *God* out of *Heaven* into this *World.* And as *Christ* to perform his *Priestly* office (by sacrifice) came into this *World*; so when *God* brings again his first begotten to administer his *Kingly* Office, it is into this world that he brings him. Therefore his *Kingdom* being not of this world, doth not deny it to be
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set up, shewed and mannaged in this world.

2. Though Christs Kingdom be not of this world, yet *The Kingdoms of this world, are to be the Kingdoms of our Lord and his Christ*, and this with an expresse Notation of the time, at the founding of the 7th Trumpet, *Rev. v. II.*

3. Though this Kingdom is no terrene earthly Kingdom, yet *there is an Earth in this Kingdom*, as well as a Heaven, a *New Heaven and Earth*, and they that shall reign in this Kingdom, as all the redeemed ones shall do, are said to reign, *Revel. 5. 10. ἐπὶ τῆς γῆς, on the Earth*, Therefore also this Kingdom hath the name of a world, (*the world to come*) by which we have been taught to understand Heaven, but that place, *Heb. 2. 5.* compared with *c. 1. 6.* will over-rule such a sense, that it must needs be of this world, made new, which is yet said to be to *come*, in respect not of the *matter*, but the *form* of it, and may help us, to understand many other Texts, as particularly, that where the sin against the Holy Ghost is said to have no forgiveness, neither *in this world*, where a great deal of grace is manifested, (through Christs Death) nor *in the world to come*, when more abundantly it shall be manifested at Christs second coming.

4. Though the Kingdom of Christ doth not stand, nor consist in outward priviledges and advantages, yet *it consists with them*, and they shall be *added unto it*, and shall serve, and *minister in it*: First, I say it consists with them, This you will not deny, else we must not look for the Kingdom of God, while we are *here in the body* in the use of these things, and then how shall the Kingdom of God be of all times, as your fifth Position affirms, but I mean not only the present low Estate of this Kingdom, but the most glorious state of it; in the earth, *consists not in eating and drinking, and building and planting, and propagation*, and the affluence and abundance of all things. And

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for this, I shall give you but two proofs out of the old Testament, the one is of *Enoch*, a type of the life that the Saints shall live in this Kingdom, of whom it is said, *Gen. 5. 22. That he walked with God after he begat Methuselah 300 years, and begat Sons and Daughters.* The second is of the 70 Elders of *Israel*, that went up with *Moses* into the Mount, *Exod. 24. 9. They saw the God of Israel, and did eat and drink.* Mount *Sinai*, and that appearance you know was a Figurative and shadowy Glory of Mount *Sion*, for the Majesty of it, and for the familiarity into which Christ will entertain all his, as there he entertain'd the Nobles of *Israel*, though not in the terror of it.

Secondly, as outward privileges and advantages may consist with, so they all shall be added, and annexed to this Kingdom, and shall serve and Minister in it. This is so expreſs, that it is asserted by our Saviour, in *totidem verbis*, in two of the Evangelists, *Mat. 5. 33. Luk. 12. 31. Seek first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.* And in how full a stream the Prophets of the old Testament are found to concur and joyn, I need not acquaint you Sir, nor such as you are, diligent perusers of the Scriptures.

And if those places in the Evangelists do only promise, and secure to us *things that we need*, (as to some by the words foregoing, *v. 32.* They may seem to be restrained) yet the Prophets speak of a *freer dispensation* in the end, the places are too many and frequent to need quoting.

And if any shall say those things are to be understood *spiritually*, I say spirituality is the *intern form* and Essence of this Kingdom, but that which is added to this, must be *something else*, otherwise why is it said to be added.

And if the Scripture hath no where restrained the sense and meaning of these expressions to a meer spiritual nature and import, by what authority may we presume to be

be so Magisterial as to impose such a sense and interpretation upon them, against, not the sense and interpretation only of others, and perhaps men as spiritual as our selves, but against *the express voice of the Scriptures*, as to instance in some places, *Psal. 67.* where this glorious state of Christs Kingdom on Earth is Prophetically celebrated when his way shall be known *upon Earth*, (not in Heaven only) and his saving health *among all Nations*, (not the *Jews* only as then) or in Christendom as now) when *all the people* shall praise him, then it is said, *the earth shall yield her increase, and all the ends of the earth shall fear him.* Now will it not be a violent suppression, and muzzling the Scripture to understand this of the Earth, yielding her Increase meerly spiritually and mystically so, *Esa. 65. 16.* *He that blesseth himself in the earth, shall bless himself in the God of truth :* Shall we take this Earth of Spiritual things, or rather is it not to declare to us the *spiritual use and enjoyment* that we shall have of Earthly blessings in that day, which denies not, nor takes away the *Use* of them, but *rectifies* it according to a third Scripture, *Esa. 62. 8. 9.* The Lord hath Sworn by his right hand, and by the Arm of his Strength, Surely I will *no more* give thy Corn to be meat for thine Enemies, and the Sons of the strangers shall not drink thy Wine for which thou hast laboured, but they that have gathered it, shall eat it, and praise the Lord, and they that have brought it together, shall drink it in the Courts of my Holynesse, as Israel was required to bring their special offerings, (as in hew of the whole) and to eat and drink, and joyce before the Lord under the Law. So *Zach. 9.* last, How great is his goodnets, and how great is his Beauty, Corn shall make the young Men cheerful, and new Wine the Maids; and *Mal. 3. 10.* Bring ye all the Tithes into the Store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour out a blessing

sing, that there shall not be room enough to receive it. And I will rebuke the Devourer for your sake, and he shall not destroy the *Fruits of your ground*, neither shall your *Vine* cast her *Fruit in the Field*, &c. and if you say these are antiquated promises to the *Jews*, I answer they hold to the worlds end; and the last times of Christs Kingdom, as they shall excell those past times in *spiritual* glory, so they shall not come short of them, in those *outward* promises. We live upon the terms of the New Covenant, as delivered by the Prophets to the *Jews*, and that very New Covenant, *Jer. 31.* is yet to give down its milk more freely then ever it hath done; and see what is said of *Israel* when they return (and it shall be made good to the whole *Israel* of God, Gentiles as well as Jews) They shall Sing in the heights of *Sion*, and *flow together to the goodness of the Lord; for Wheat, and for Wine, and for Oyle, and for the young of the flock, and of the herd, Jer. 31. 12.* Now, how great confidence is required in that man that shall restrain these Scriptures to a spiritual meaning only, I must confess it must be much greater then is with me. Besides many others that might be alleadged from *Esa. 65.* as promises of *long life*, of *planting Vineyards*, and *building houses*, and long enjoying the works of their hands; yea, *Esa. 30. 23. 24.* not only to *Israel* is promised, their bread shall be fat and plenteous, but that in that day, *Their Cattel shall feed in large Pastures, the Oxen likewise, and the young Asses that ear the ground, shall eat clean Provender winnowed with the shovel, and with the fan*, and the enmity of the Bruit creatures shall cease, I dare not for a world say these things are meerly mystical and allegorical. Sir, I heartily close with you, that the spirit of the Kingdom stands not in any, nor in all these put together, but in righteousness, peace, and joy in the Holy Ghost, but that all *outward* blessings are as *the body, the image, the cloathing* of
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of this beautiful inward form and life, is what I verily hope and believe. If the particulars, as already alleaged, appear not of that force, give me so much patience, while I recollect them, and give you a brief *Synopsis* of them together, adding some other particulars to them, whereby it may appear that so far is the Kingdom of Christ from not having in it any thing at all of *worldly concernment*, that the whole Creation, the World, All the Kingdoms of the world will be found to be the concern of it, till all be brought at last to lye in the Armes, Bosom, and Embraces of it, as the whole World hath lain in the *wicked one*, as it is govern'd, influenced, and mannaged by him. Therefore is this Kingdom of Christ deservedly called,

1. *A New Creation*, not only Mystically and Radically, or Seminally, as in the present state of Faith, and Suffering, but *manifestly* and *explicitely*, as grown up, or risen into its own body and proper appearance, *Rev. 21. 1. 5.* where we have the entireness of this Creation expressly recognized by the two constitutive parts of it; a *new Heaven*, and a *new Earth*, can any thing be fuller, And these words are *true and faithful*.

2. This new Creation is a *World*, and is so called, *Heb. 2. 5. The world to come.*

3. This world is a *Kingdom*, *Daniel 7. 27.* And the *Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven* shall be given to the people of the Saints of the most High; This promise comes in upon the dissolution of the fourth and last Monarchy, both *East* and *West*, The little Horn that riseth *after* the Ten, being the *Turk*, and therefore did not the very expresse terms and circumstances in the Text, decide it, the Time, the Place, the order of Succession would carry it to be a *visible and powerful Kingdom*, to be exercised here on Earth. The very notion of a Kingdom imports a collection, a *par-*
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plia of all delights, but when it is said [the Kingdom] *reigneth*, yea, *the greatness of the Kingdom under the whole Heaven*, it imports an *Universal Monarchy*, or the Monarchy of the Universe, whereof the four precedent Monarchies were but improperly so called by a *Synecdoche*, and this Universal Monarchy to be *most absolute*, most full, most perfect for all felicity and abundance, otherwise it could not invite and unite all the Earth, as it shall do, for the Kings shall bring their glory into it, it shall be set in the top of the Mountains, many Nations shall say, come, let us go up to the Mountain of the Lord, and they shall find themselves *at rest here*, and therefore is the reign of the Lord Jesus celebrated with such joy, by the Spirit of Prophecy, *Psal. 96*. The *heavens* and the *earth*, and the *Sea*, and the *Fields*, and the *Trees* of the *Wood* are called upon to *rejoyce* and *sing*, and so in the next, *Psal. 97*. The Lord reigneth, let the earth rejoyce, let the multitude of the Isles be glad thereof, so that as there shall be Righteousness, Peace, and Joy, Heavenly and *Divine* within, which is the whole *substratum* of your model of Christ's Kingdom; so over, above, and besides this, shall *righteousness* likewise dwell in this *new earth*, and shall fill all the administrations of this new World, and the Kingdoms thereof; and *Peace* as the work of this righteousness, and *Joy*, as the fruit of all, these are the *Mystical flowers* and *fruits*, that shall adorn this *new state* of things, when the Winter of the Militant and suffering state is over and gone.

4. This Kingdom contains in it and under it, *All the Kingdoms of this World*, *Rev. 11. 15*. Possibly *not all at first*, but only the Kingdoms of the *fourth Monarchy*, both *East* and *West*, but in the process of it, it shall reap and gather in *all the rest*: for the Nation and Kingdom that will not serve thee, shall perish, *Esa. 60. 12*. Yea, those Na-

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rions shall be utterly wasted, the whole Chapter is of it ; and in the last Chapter of that Prophecy, we are made acquainted with one means, how this shall be brought about, *vers. 19.* where the Lord saith, I will set a * Sign among them, and I will send those that escape of them, unto the Nations to *Tarshish, Put, and Lud,* that draw the Bow to *Tubal and Javan,* and to the *Isles afar off,* that have not heard my Fame, neither have seen my Glory, and they shall declare my glory among the Gentiles, He had said before, *vers. 15.* Behold the Lord will come with fire, and with his Chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire, for by fire, and by his Sword will the Lord plead *with all flesh,* and the slain of the Lord shall be many. Then they that escape of these judgments shall be sent to the Nations who shall be armed and instructed not only with the Gospel or tydings of *Christs first appearance,* but with the tydings of *his second appearance,* and shall declare unto them what Christ hath done to the *fourth Monarchy,* utterly consuming it, and making it, as the chaff of the Summer threshing floor, to be carried away with the wind for ever (for there will the judgment begin) and this Embassy will prevail with many, and those that stand out must expect the like severity, and to be broken in pieces with the Rod of Iron, as a Potters Vessel is broken to Shivers. This is no *mytical business,* no more then the destruction of *Jerusalem* was of old by *Titus and Vespasian,* nor then the destruction of *H-athenism* was under the Sixth Seal : Now, if Christs Kingdom shall do all this, and yet *not concern it self with the world,* I much marvel.

5. But this will be yet more clear, if we consider in the next place, that this time of Christs coming is called the times of refreshing, and *Restitution of all things,* and if all things shall be restored then as the Apostle argues on the like

* And what difference between a Sign, & Digno monstrari & dicier hic est.

like universal Term. *There is nothing excepted*, there is a dissolution is first to pass, and that is upon an all too (seeing all these things shall be dissolved, saith the Apostle Peter,) but the work of Christ rests not there, for nevertheless we according to his promise look for a new Heaven, and a new Earth, the restitution shall be as larg, a restitution of all things, where, by the way we may learn that the new Heavens and Earth, are the same Heaven and Earth new cast, as I may say, to which the word dissolution doth point, as Plate that is melted down, and cast in a new Mould, and takes a new form, and therefore it is called a restitution to its *Pristine* beauty, integrity, and innocency, though I conceive the pattern to which it shall be restored, is the pattern in a higher mount than *Paradise*, even that mount where corruption never entred, nor can enter, for it is said, as is the Earthly, such are they that are Earthly, and as is the Heavenly, such are they also that are Heavenly, and as we have born the Image of the Earthly, we shall also bear the Image of the Heavenly, 1 Cor. 15. 48. 49. Which is a glory far superior to the glory of the terrestrial Adam, and that state of things which was *Mutable and corruptible at the best*, and therefore if this renovation were but the restoring all things to that state, it could not properly be said, *That it were new*, for Solomon saith nothing is new, that hath been of time before. Now when and how this great change shall be, the Apostle tells us, ver. 53. when this corruptible shall put on *incorruption*, and this mortal shall put on *immortality*.

6. That which yet farther strengthens this is, *The Redemption of our Body*, which the Apostle saith, the most spiritual Believers, even notwithstanding their being possesst of the first fruits of the Spirit, yet even they groaning within themselves, do wait for Rom. 8. 23. and this the Apostle

Apostle calls *the Adoption*, Adoption is of *Strangers*, whereby the Apostle intimates, that till the body be redeemed, we are as *Strangers*, or in a *Strange form and appearance*, not like the Sons of God, as *John* saith, *1 Joh. 3. 1. 2.* Therefore we see Christ at his appearing, and his Kingdom will concern himself about our Bodies, to change them, and make them like his own glorious Body, even as himself hath shewed us, the pattern in himself, in the transfiguration, when his Face shone as the Sun, and his Garments were White as the Light, whiter then any Fuller, or Earth could make them. If the Kingdom of Christ be wholly Spiritual and Invisible, and concern not it self about the Body, nor any of our Visible and sensible concerns, how comes it that our Saviour giving an instance and representation of his Kingdom and second coming, pitches so improperly on a visible Glory, and an Audible Voice. And yet after all this, the Kingdom of Christ, though revealed on Earth, and takeing all the things of the Earth into its Charge, and under its conduct and management, yet is no terrene Earthly Kingdom, but wholly and altogether Spiritual and Heavenly, and all things in this Kingdom are of God, *2 Cor. 5. 18.* Even our body which we have of him in the present state, *1 Cor. 6. 19.* which shall then be a spiritual body standing in the Spirit, as in its principle growing out of the Spirit; that quickening Spirit, the Lord from Heaven, as its root, fed and nourished by the Spirit of the Heavenly, springing forth in the Image of the Heavenly, and bearing the Heavenly fruit of the Spirit unto God; and this food, this Life, this Image, this Glory they converse, and are entertained with in all their Franchises, Priviledges, and enjoyments in the Earth, as has been observed before upon that Text, *Esa. 65. 16.* And I hope by this time I need not purge my self of a private interest or design (for this

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is an Universal Monarchy, as the Lightening that passes from East to West instantly) nor of advocating for a fleshly Mahumetan paradise, for this is the most holy, and the People are the Saints of the most high.

I should now come to your positive account of this Kingdom, against which, for the main, I have no controversy, the Kingdom of God undoubtedly is well and rightly stated by the Apostle, in righteousness, peace, and joy in the Holy Ghost. You and I may differ in our notions and expressions about some things relating to these, which being excentric to the point between us, I shall not be diverted by them from our main business, only find my self (rather the cause I am engaged in) concerned in a more
 your then implied jealousy, in drawing forth this inward form and life of the Kingdom, against the outward appearance of it, as if it were an enemy to it, which jealousy manifestly involves this inward Kingdom in an enmity against the outward: and then I am sure they are neither of them the Kingdom of Christ, but an enemy dressed up in the Cloaths of the one, or of the other. It is for Satans Kingdom to be devided, and that not till its fall be near, but the Kingdom of Christ is one, and that which doth *sibi constare*, both within and without righteousness, peace, and joy; let us consult the place, *Rom. 14. 17.* For the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost. We need look no higher, nor read no farther, the sense is absolute and entire, though the whole Chapter is of the subject, these are not opposed to the glorious visible state of Christs Kingdom on Earth, in the end of the World, but to the then antiquated and abrogated usurpation of Meats and Drinks prohibited by the Law, which were by some set up for the Kingdom of God.

If ever we saw Satan transforming himself into an Angel of Light, it is here, in raising a most unnatural civil Warr in the very bowels of Christs Kingdom, yea, the Father, Son, and Spirit, brought in to destroy their own Kingdom, for so you call this Trinity of all divine Excellencies.

It is not you (*Sir*) but the Enemy hath done this that hath deceived you, it is past his skill or power to draw any one of these into the field to appear against this Cause, for the Kingdom we contend for is not without these, nor all other divine excellencies, as I shall shew you particularly. 1. Righteousness, 2 *Pst.* 3. 13. Nevertheless we according to his promise look for a new Heaven, and a new Earth, wherein dwelleth Righteousness. 2. Peace, *Esa.* 9. 7. Of the encrease of his Government, and of peace there shall be no end. 3. Joy, *Esa.* 35. 10. And the Ransomed of the Lord shall return and come to *Sion* with Songs, and everlasting Joy shall be upon their Heads, they shall obtain joy and gladness, and Sorrow, and Sighing shall flee away, so that they are, but the names, the notions of these things, that are banded against the Life, the Vertue, the efficacy of them, and that with this design, (I say not by you *Sir*, I hope better things of you, as the Apostle saith, but by the Enemy) to keep in the Kingdom of God from making its appearance in the World, to hold it in a suffering state under an unrighteous oppressive World, as if there were no passing from under these glorious sufferings, but we must fall into the shameful pleasures of Sin, a most unsufferable scandal of this pure and holy Kingdom of our Lord Jesus. I shall close with this, if you carry Righteousness, Peace, and Joy in the holy Ghost indeed in your banners, we will open our files to them, and they will I am sure march up with us into this Kingdom of God, unto that glorious and open manifestation of

themselves there, and then let them look to it that stay behind, and thus I part with your second Position, your third runs thus.

3. Posit. *The Kingdom of God and of his Christ is a free state, a Kingdom of much Light and Liberty, yea, of absolute Perfection and Glory.*

Of much light and liberty; and why is not this absolute as well as the Perfection and Glory? The one is so as much as the other, but I suppose you intend that all this light and liberty is only within, Spiritual and Invisible, for how else are we delivered (in the present state) from the *World*, from *Death*, and the *Grave*; to instance in no more; if this be all our liberty, this is too short an account of the Kingdom of Christ, for this is a liberty which the Kingdom of men, ~~with~~ allow us, you may be as holy as you will, and as free in your Conscience as you will, so that you keep them to your selves; this liberty a man may enjoy in *Turky*. Again, this liberty makes no provision for the Creatures, which have a promise of liberty, nay this liberty, so far is it from that, that it provides not for all men, but only for Saints, whereas the Kingdom of Christ will work out a glorious liberty, for the whole creation in their order, after the manifestation of the Sons of God; so that you did prudently avoid the term absolute in this liberty; men in absolute liberty do not groan, as the whole Creation doth unto this day. Yea, we that have the first fruits of the Spirit, saith the Apostle, even we our selves groan within our selves, waiting for the adoption, *viz.* the redemption of our body.

Sir, I trust we are not, and shall not be found without our mouths filled with praises for this inward Kingdom of God, in the Spirit, in Righteousness, Peace, and Joy in the holy Ghost, nor for this glorious freedom and liberty in the inward man, but yet we groan, and are allowed so

to do, and it is our duty, and the Spirit himself assists us in this groaning, and assists us with his sighs and groanes, which are deeper then ours, for the glorious completion of this Kingdom, and the manifestation of it : In respect whereof, and in comparison with which, our present state is but a prison, and that in two respects, the one respecting the inward, the other the outward liberty.

First in respect of the inward, this Spiritual inward liberty of which you treat, though in respect of the ground and object of it, which is Christ, and the work of our Redemption wrought by his Death) be full and perfect in its self, yet in respect of its Application, it is neither fully given forth, nor but weakly apprehended by us; The times of the full giving forth, being reserved till Christs second appearance, when the light of the *Moon* shall be as the light of the *Sun*, and the light of the Sun shall be *seven fold*, as the light of seven days, *viz.* In the day that the Lord bindeth up the breach of his people, and healeth the stroak of their wound, *Esa.* 30. 26. At present though the *Object* be *uncovered* (in comparison with the times of the Law) yet our *sight* is weak, and therefore our weak eyes need a *Glass*, as the Apostle saith.

2. In respect of the outward. The vision of our *peace* is as a book that is *Scaled*. The times of *this world* are the Seales upon it, six of them were open'd long since, the seventh (containing all the Trumpets and Phylls under it) is opened so far, that there remains but the *last* Trumpet and Phyal, (which sticks but by a little Wax) and then the times of this world are ended, and the book flies open, and then that is written within shall be perfectly manifested.

Now Sir, let me bespeak you in your own words, *p. 30.*
 " Look not awry upon these things, neither manifest any
 " manner of dislike or neglect, or carelesness, (*Gallio* like)
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“ about them. And take not the *present* in payment for the *whole*. Look into the ancient *Types* of this Redemption we wait for, they were not merely *inward* and spiritual, but *outward* also. The deliverance of *Israel* out of *Egypt*, the bringing back of the *Babylonish* captivity. The bringing up of the *Christian* Church from under the *Heathenish* persecution, These were but in part, and shall this glorious Kingdom we expect fall short of these, God forbid : That measure of outward Liberty we enjoy at this day, is by the Prerogative dispensation of this Kingdom of our Lord Jesus which hath set foot in these Nations and will not let go its hold, till it hath wrought out a full liberty and deliverance for us.

I come now to the other part of your third Position, that this Kingdom of Christ is of absolute perfection and glory, which I readily assent to, and the perfection and glory of it to be *greater* than what you instance or describe, but not *actual* in the present state, but only in *hope*, and enjoyed at present only by *Faith*.

I say, first the perfection and glory of this Kingdom of Christ is greater than what you rest in, for the perfection and glory you describe, rests in *God*, and in the *Person* of the Lord *Jesus*, and we are interested in it only by *faith*, for this is all the evidence you bring, or indeed can bring for the absoluteness of this perfection and glory, our imperfections manifold testifying against us, that we are not actually or manifestly perfect throughout in our *whole spirit*, Soul and Body, nor in either part of them, and therefore by the convincing evidence of this imperfection, you are driven to fly to your *Metaphysics* of *unum & bonum*, & “ *verum vel perfectum*, p. 44. and to grant that we *in our* “ *selves*, and of *our selves*, are still the *same*, only look what “ we are to *God*, that we are *in Him*, and *not in our selves*, “ p. 42. and very studiously and industriously you purge
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your self of placing this perfection *in the flesh*, or in the *letter*, but that it hath its being and foundation wholly and altogether, in the life and power, and spirit of the Lord Jesus, &c. p. 47. 48. which is so well spoken, that I wish those that rejoice in your book (as countenancing their dream of perfection) may understand it, and come to a better understanding by it.

But is this all the perfection we ever look for in Christs Kingdom, an *objective* perfection shall there be, *two Men* always in us, the *Old* and the *New*, the *Flesh* and the *Spirit*; shall we be always torn and divided, and drawn asunder by *two Centers*, two *Laws*, the Law of our *Members* rebelling against the Law of our *Minds*.

Tis most certain our Life, our Perfection, our Glory, shall ever be *more objective* than subjective, even to Eternity. (that is) our happiness, our blessedness, more properly more truly consists in the *Relation* we have to God and Christ in the *Union* we have with God and Christ, then in any *habit*, qualities, or graces that are wrought in us, or by infusion imparted, or communicated to us and with us, else what means the *Beatifical Vision*. But there is a vast difference between the *way of apprehending* this glorious, full, and perfect object of all blessedness, now in the present infirm state, and hereafter: We now *walk by faith*, (faith the Apostle) not *by sight*, but then we shall walk *by sight*, and not *by faith*; while we walk by faith, the object is at a *distance*, for faith is the evidence of things *not seen*, the substance of things hoped for: now hope that is seen is not hope, for what a man seeth, why doth he yet hope; for therefore faith is not *sight* properly, though the Apostle calls it a seeing *in a sort*, because it makes a kind of supply of the want of sight, yet 'tis but a dark, but a weak sight, and therefore says he, we now see through a *Glass darkly*, for the weakness of the sight, and the remoteness of

of the object, the glass is needful. The Lord Jesus his Person, his transactions, is in this our present state but as a *glass*, through which we see God, and this glass is very *remote*. He is in Heaven, and we now see him not, (as the Apostle *Peter* says, *1 Pet. 1. 8.*) and there will abide till the times of the restitution of all things, and we only see him by Faith through the *revelation of Scriptures*, the *representation of Ordinances*, and the *spiritual form* of himself brought forth in our hearts by the Spirit, this is *another glass* that conveys the eye-beams to the glass of his *Person*, and to his *Blood*, which he hath carried into the *holy place*, and to his *Glory*, that as our Forerunner he is there entered into for us; so here is *glass upon glass*, or one glass serving to another, but all this while we see not the *Face of God*, but as in a glass, but our Lord Jesus in his second appearance will then be no longer a *glass*, but the very *face of God* unto us, then we shall not converse with him, through the forementioned glasses of *Scriptures*, of *Ordinances*, of *Graces*, or his spiritual Form begotten in our hearts, but shall *see face to face*, and *know* as we are *known*; the Person of the Lord Jesus shall then give forth unto us, the very *Face*, the very *Image*, the very *Life*, the very *glory of God*: therefore it is said, he shall come in the *glory of the Father*, this was that he said to *Mary*, *Touch me not* for I am *not yet* ascended to my *Father*; and this was that he said to his Disciples, I will not drink henceforth of the fruit of this Vine until *that day*, when I drink it *new* with you in my *Fathers Kingdom*. *Mat. 26. 29.*

And when we shall thus *immediately* converse with this ever blessed and full *object*, God our Father shining forth, giving forth himself nakedly, immediately fully through the Person of our Lord Jesus (his essential Image) how great must the fruit of such a sight, of such a converse with *God* needs be, how unspeakably great must that
glory

glory be, that shall then be revealed in us ? Christ is in full glory already in *himself*, but he hath not his full glory in us ; nay, how small a portion hath he of it : did not the *Scriptures* so abundantly testify of our imperfection, our meanness, (were not our infirmity so great a part of *Scripture Revelation*) our own sense and feeling, our own *experience* might suffice to acquaint us with it, but so utterly imperfect are we, that we are not capable of our own *imperfection*, without *Scripture Revelation*, nay, without *Spirit Revelation* ; and is this to be boasted as a state of perfection ? I will be bold to say, The *greatest* perfection now is to *know our imperfection*. They are the *most perfect* men that *see most* of their *imperfection*.

But shall we never attain a further perfection, then a sence of imperfection ? Is this *all the glory* to be revealed in us, the revelation of our *shame* ? no, nor the *covering* of it neither, by a Robe of imputation. That Kingdom of God that is in us now in *suffering*, must be in *Reign*, in *Triumph*, in *Victory*, *Isa.* 25. 8. There is a victory in *Faith* in the present time, that stays the Soul, but the victory of *Faith ends not* the Battle, but looks to this victory of *that day* of glory, when the judgment that was *given for* *Isa.* 42. 1, 3. us, in Christ's death, or rather in his Resurrection, shall be *brought forth unto victory*, when our *right* shall be acknowledged, and all our Rights, Priviledges, Immunities, all the glorious *Acquests*, of our great Captain the Lord Jesus, shall be given forth, *paid in*, and performed to us : All the promises, all our hopes, the *hope* of righteousness by faith, *Gal.* 5. 5. that Believers through the Spirit, have *waited for*, all along to that day ; when all the *work* that *Sin* hath made, all the works of the *Devil*, All this *dark scene* of *wrath* and *trouble* that came in by *Sin*, All these waters of the *cuisse*, that have covered the face of the Earth since the *Fall*, shall all be *dryed up*, and *paid away* for ever. This, and not

any thing short of this, is the *absolute* perfection and glory of Christs Kingdom.

You will not say that this is *actual* and present, it neither
 1 Pet. 1. 13. is nor can be so, because it is that grace that is to be brought
 unto us at the *Revelation* of Jesus Christ, as the Scriptures
 abundantly acquaint us. It is so appointed by the Father.
 It is his *good pleasure*, which is enough to stop any further
 enquiry. God is *Love*, and as free as we can desire, hath
 given us *all things* pertaining to *life* and *godliness*, but 'tis
 2 Pet. 1. 13 through the *knowledge* of him, even our Lord *Jesus Christ*.
 1 Joh. 5. 11. 12. He hath given us *Eternal life*, but this *Life* is *in his Son*.
 He that hath the *Son*, hath *Life*. He that hath *not* the
 Son, hath *not Life*. All his communications to us, are
 by and through his *Son*, and he hath cut out his work for
 Joh. 12. 49, him, both for his *first* and *second* appearance, and Christ
 50. takes it, and finishes it up, as his Father gives him com-
 ch. 14. 31. mand. He hath *appointed* the day when he shall *judge* the
 Act. 17. 31. world, and when he shall *save* his people, and that is at his
second appearance, Heb. 9. last. And this work of *Salvation*
 can no more be performed (so as God will have it be for
 his full glory, and our full joy,) without Christs *personal*
 appearance the *second* time in glory, then the work of *re-*
conciliation by his death could be without his coming in
 our *infirmity* the first time, and therefore the Apostle in
 Gods behalf engages, that *God shall send him again*, Acts
 3. and he shall *bring him again* into the world, saith the
 Author to the Hebr. ch. 1. 6. Indeed the *Salvation*, the
 Change, the glory is *too great* for any hand to bring, but
Jesus Christ in Person. But of this we may have occasion
 to speak more ere we have done. I come to your fourth
 Position.

4. Position. 'That the Kingdom of God, and of his
 ' Christ, is a Kingdom of much meekness and gentleness;
 ' and goodness, and heavenly moderation in all the various
 ' appearances, or administrations of it, This

This position, and all that stands under it, is of so *Mild*, so *Humane*, so *Generous*, so *Christian* an aspect, that I shall desire even to be found peaceably and amicably comporting with it, and I thought to have passed it in silence without a word more, but yet to prevent any misunderstanding, and that I be not by this *Applaudatory* Testimony involved in any *Concession* prejudicial to my *Cause*, give me leave to subjoyne these two or three *Animadversions* following.

1. That though Christs Kingdome be a Kingdom of much meekness and gentleness, and goodness, &c. Yet that Christ is a *Lion*, as well as a *Lamb*; and that this *Lamb* hath his *Wrath*, as well as his *Meekness*, *Rev.* 5. 5. and *chap.* 6. 16. And that his *Enemies* must expect to feel the one, as his subjects, servants and *friends*, shall find the other.

2. That both the Gentleness, and the wrath of the Lamb have their *times* and their *seasons*, and each is beautiful in its season, the *present* time, or the times of the *militant* state, are times while the *gentleness*, the patience, the *long-suffering* of God, waits upon his *Enemies*, and all that time, he sheweth *hard things* to his *people*, giving them the wine of *Astonishment*, lifting up the right hand of their Adversaries upon a most excellent *Counsel* and design (that must be acknowledged) such as will turn to the eminent and *superlative* advantage of his people and *interest*, and to the repenting of his *Enemies*, and making his judgment more *clear* and *conspicuous* upon them, for when patience hath had its perfect work, then the Lord will not hold his peace. He breaks his *painful* silence. He cries out like a *Travelling woman*, he devours, he destroys at once. His Throne is like the *fiery flame*, and his wheelles as burning fire, a fiery stream issues and comes forth before him, *Dan.* 7. 9. 10. (as we had a *figurative* representation

Isa. 42. 13, 14.
Dan. 7. 9, 10.

from mount *Ætna* some few years agoe) from which place of *Daniel* it is probable the Apostle takes the *Description* of our Saviours appearance, *2 Thes. 1. 7.* When the Lord Jesus shall be revealed from Heaven with his mighty Angels in *flaming fire*, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his *power*, when he shall come to be glorified in his Saints, and to be admired in all them that believe in that day. And this is the *proper season* of Christ's glorious *visible Kingdome*, which the Book I sent you drives at, and this is the *proper appearance* of Christ, and his aspect towards Enemies, and therefore called the *terrible day of the Lord*; till then the Kingdome, the People, the Interest of the Lord Jesus, are that stone, that is *refused* by the builders, that the Princes and the Prelates *fall upon*, and seek to *remove*, but cannot, but instead thereof break themselves upon it, it hath borne all the fell blowes of the *Roman Empire*, both *Heathen* and *Papal*, and all the *kindreds* of the *Earth* from the primitive dayes until now, but this stone, under all its misusage, like the *Palm-tree*, shoots the higher; as *Israel* in *Egypt* multiplyed the more, as their oppression grew, till it becomes a *mountain*, and then it shall fall upon those that have fallen upon it, and *grind* them to *powder*, *Mat. 21. 44.*

3. Though in this day and Kingdom of patience (which measures the militant state) neither doth the Lord, nor must the servant of the Lord strive, much less strike nor use the *Sword*, or any violence to *propagate* Religion, or to *displace* the powers of the world, (how much soever they *suffer* under them) yet Christ hath all along in a most *clean* unblemished righteous way of proceeding come upon these his, and his Churches Enemies, and hath raised up ad-
versaries

versaries against them, who have avenged the Churches quarrel upon them, as he raised *Cyrus* against *Babylon*, and many times he gives these *Nimrods* up to the invasion of the *Civil* rights and liberties of men, whereby they give men a just quarrel against them, and thus he *divides* the waters, and makes way for his ransomed ones: the *earth* helps the *woman*, though the *earth* designs it not, and the wicked are *snared* in the works of their *own hands*, as you very well observe, and I do but fall in with you in this observation, (p. 50.) then which you say, there is not a more pleasant sight in all the world, in which admirable judgments of God, *Mens* cause is *one*, but *Gods* cause is *another*. Psal. 78. 13.
Rev. 12. 16.
Psal. 9. 16.

4. Though the Spirit of this Kingdom of Christ doth not carry forth the Subjects of it to War or *violence* for *Religion* sake, (that is to avoid *personal* suffering, or to *impose* their light upon others) but they leave God to persuade *Japhet*, and to *aveng* their injuries of that kind) yet it doth not make it unwarrantable or unlawful for them in a cause of *civil liberties* under *lawful* powers that shall take up the *defence* of their Country, and their *established* laws and liberties to use the material Sword; for by being the Subjects of a *higher* Kingdom then this world, they are not *discharged* from the duty they owe their Prince, their Country, themselves *as men*, in case of unjust *invasion* or *usurpation* within, or from without, but are the fittest and best instructed men to use the Sword aright, their *civil* relation to humane Society, being not dissolved, but *improved* by this higher relation, and therefore Christ himself disowns not the title of a *Warriour*, but is called, The *Lord of Hosts*, and in *righteousness* doth he judge and *make War*. Rev. 19. 11.

5. Though it be none of the *praise* of the friends and followers of this meek and lowly suffering Lord, while he
hath

hath patience with his persecuting and oppressing Enemies to *anticipate* his judgments, and to be taking the Sword into ~~his~~ *their own private* hands in their own time and season; yet let us exercise that gentleness and moderation as not to cast off all such who are in their judgments too ready, *too officiously* to employ themselves this way, in zeal for Christ, though not according to *knowledge*, it being an error that may be found in a *Disciple*, as you know it was in *Peter*, who when his Master was apprehended, drew his Sword, and laid about him, and smote off the right ear of *Malchus*, and was but the same spirit that was found in other of the Disciples, that would have called for *fire from Heaven* upon those that would not receive their Master in that tender he made of himself to them, and of his inestimable Treasures, sufficient is the rebuke which our Saviour gives to such, *They that take the Sword (in this way, and without his Warrants) shall perish by the Sword.*

Mat. 26. 52.

5. Position.

5. Position. Your fifth and last Position is, ' That the Kingdom of God, and of his Christ, is an unlimited Kingdom, a boundless Prerogative, not capable of any restraints, or confinements, or limitations whatsoever. In this Position you necessarily engulph me in great *deeps*, wherein the Lord be our *Pilot*, and bring me off safe. Your Position bears an *Antithesis*, or opposition to the glorious and *visible* manifestation of Christs Kingdom in the *end of time*, while you make it *alike*, through *all time* as in *Eternity*.

12

I must therefore here first distinguish the Kingdom of God, and the Kingdom of *his Christ*, and then secondly, distinguish the *times* and *seasons* of both these Kingdoms, for they have *one* state in *Eternity*, and *another* state in *time*, and in time there are two states, one in *suffering*, and the other in *triumph*.

1. First then I say, there is a Kingdom of God, and a Kingdom

Kingdom of his Christ, and these are distinct Kingdoms : You know (*Sir*) the glorious *persons* in the Trinity of the *Godhead*, are rightfully *distinguish'd* though not to be *divided*. So may the Kingdom of God, and of his Christ.

2. The Kingdom of God, is that which is exercised by the blessed *Trinity*, the Father, the Son, and the Holy Ghost, entirely *within themselves* in the *unity* of the *Godhead*, where God and his Kingdom, God and all his works are *one*. This is the *Original Kingdom*, the *head* of all ; here both *God* and his *Kingdom* are properly invisible to any created Eye, or understanding dwelling in *thick darkness*, as *Solomon* saith, possessing all entirely to and within himself in an *incommunicable* glory ; this is properly the Kingdom of the *Father*. 1 Kings 8. 12.

* The Kingdom of Christ is the *Mediatory Kingdom*, wherein Christ as *God-man*, is set up from everlasting in *Heaven*, in a *heavenly* state and glory, to make forth to *created* understanding the invisible glories of *God*, and of his *Kingdom*, as a *living Image* and representation thereof. Of this state of Christs Person and Kingdom before the world, *Solomon* speaks by the Spirit in a most high and divine strain, *Prov.* 8. from *v.* 12. to *v.* 32. and our Saviour himself *recognizeth* it, in those expressions of the *Son of Man in Heaven*, and in that Prayer, *Joh.* 17. *Glorify* Joh. 3. 13. thou me with the glory *I had with thee before the world was*. And the Apostle *Paul*, *Phil.* 2. saith, He was *in the form of God*. Both these Kingdoms, which are one, though distinguished, are *eternal from eternity*, and *to eternity*, suffering no damage or diminution by time, or any the chances, changes, or injuries of time. In both which *known to God*, and known to Christ, *are all their works from the foundations of the world*. Act. 15. 18. In the Kingdom of God, (there) Christ as a *Mystery*, and all things else created and increated, lay in the Bosom of the *Father*. In the Kingdom

Kingdom of Christ (in this Heavenly state.) The world, and all the times of it, lay in the *Mediator* bosom before they were brought forth into *actual* existence in themselves. So the Apostle saith, We were *chosen in him before the foundations of the world*, and he is *before all things*, Col. 1. 17. and in him all things consist, and stand in a most harmonious frame, and he is the *head* of the body, the Church, who is the beginning, and *the head of every man*, the head of this world. In this state is Christ properly the *root of David*, and of all things, which lay eternally as a *Mystery* hid in him, (and there lay *his own humanity*, which in time he was to take up of the Virgin) as *He* and all his *Mediator* Kingdom and glory was a *mystery hid in God*.

Eph. 1. 4.

1 Cor. 11. 3.
Rev. 5. 5.
20. 16.

Eph. 3. 9.

But now in the second place, there is a state of this glorious Mediator, and of his Kingdom *revealed on earth*, which is properly the Subject of our debate, that the will of God may be done *on Earth*, (by the Son of Man on earth, and in the state of his Kingdom *on earth*) as it is done in *Heaven*, in and by the Son of man in Heaven, and in the heavenly state of his Kingdom there, which is the second Petition that follows in that Doctrine of Prayer, which our Saviour instructs us in immediately following upon the first. *Thy Kingdom come*.

Now this Kingdom of Christ may also be considered in a twofold state, *viz.* In a state of *exercise* and suffering, and this state lasts from the *fall* of man (who being set in honour continued not,) and runs down through all the times of this *degenerate* world till Christs *second* and glorious appearance, and is called by *John* in his Revelation, the *Kingdom* and *Patience* of Jesus Christ.

1 Rev. 9.

The other state of Christs Kingdom is, the *Victory* and *Triumph*, *Esa.* 25. 8. when he (even his *Father*, who hitherto worketh with the *Son*, and the *Son* worketh also) shall

Joh. 5. 17.

shall have put all *Enemies* under his Feet, and shall put down all *Rule, Authority, and Power*, as it is *inimical*, or contrary to him, and this state of the Kingdom is called *Peace*, *Esa. 9. 7.* and *rest*, *ch. 11. 10.* his *rest* shall be *glorious*, and this properly is that Kingdom, whereof we enquire. Now Sir, having premited this distinction of the Kingdom of God, and his Christ, let us apply it. This state of *Christs Kingdom* in peace, in rest, and victory in the visible manifestation of it, to every created understanding and eye, you can by no means say, was *from everlasting*, nor hath been all the times of this world, but hath its *proper* times to be exhibited, and those in the end of this old corrupt degenerated world: by its appearing it will make all things *anew*, and will be the *restitution* of all things.

That which may be a vail before our eyes, in discerning this Truth, is the glorious things that are spoken of this present state of the *City of God*, and the *Kingdom of Christ* in the present state of it in *Faith*, in which it is truly a *Kingdom*, though a *suffering Kingdom*, and gets the better of all its opposers, though not without *blows and blood*, and it gives rest and peace to all the subjects of it (*mystical, inward*, and spiritual rest and peace, in the midst of enemies and troubles) for we which have *believed*, do *enter into rest*, and rejoyce with *joy unspeakable* and full of glory, and our minds are kept in *perfect peace*, even with a peace which *passeth all understanding*, and so *Christ* rules in the midst of his *Enemies*, and God hath given us the *Victory*, through our Lord *Jesus Christ*; yea, we are come to *Mount Sion*, the city of the living God, the heavenly *Jerusalem*, and are set down with *Christ* in heavenly places, having overcome the world by *Faith*, and the *Prince of this World* is judged and cast out, and we inherit all things.

1 Cor. 15.
24. 27.

Heb. 4. 3.
1 Per. 1. 8.

Isa. 26. 3.

Philip. 4. 7.

Psal. 110. 2.

1 Cor. 15. 57.

Heb. 12. 22.

Eph. 2. 6.

1 Joh. 5. 4.

Joh. 12. 31.

16. 17.

G

But

But we must remember all this glory is *in death*, and suffering, and under the *Cross*, both inwardly and outwardly, and all the life and glory that we feel, and experience, is but to carry us up, under the *Cross* and *dying of the Lord Jesus*, as the Apostle at large discourses. *2 Cor. 4.* from the 7. verse to the 15. and in that refreshing Ordinance of *the Supper*, we shew forth *the Lords Death* till he come, which death, being the gate of life, all Believers in their successive generations are passing through, and will or must be so, *till the Lord come*. This is the gate to the *City*, *Rev. 22. 14.* call'd there [*Gates*] because through *many tribulations*, we must enter into the Kingdom of God, and as *Christs* suffering was his great *Obedience*, called obedience *unto Death*, and is that which is meant by that phrase, [*Lo I come to do thy will, O God.*] So this is the doing of Gods will and commandments by Believers, the *presenting* their *Bodies* a living *Sacrifice*, thereby proving (by experience) the good, and acceptable, and perfect will of God. This is the way to the *City*, which the fool (that is drunken with the Spirit of this world) knoweth not.

But whatever any that are truly *regenerate*, may in a fluster of *mystical Wine*, or under a strong *engagement* to maintain their opinion, and to make good their *prejudice* against the expected glory, witnessed by others perhaps weakly, and with a mixture of offence) I say, whatever such may say of a fulness and sufficiency in the present State, yet when they come to themselves, they will find there is no Son whom the Father receiveth and *chasteneth* not, yea, that is not (in the ordinary tenour of Gods dispensation to him) held under the *Cross* in one kind or other, and chastened *every morning* with chastiteneat of one sort or other. If his outward condition be prosperous, he is exercised with inward temptations, or withdrawments, whether he feels it or no, and us so much the
more

more grievous (in a right understanding) if he feel it not, and this upon that high and indispensible account and law Rom. 8. 29. of conforming us to the Image of the first born, the Cap- Heb. 2. 10. tain of our Salvation, who was *made perfect by sufferings*.

And I believe (Sir) you are not without your exercise in this kind, though you thus speak, and write as if you were in the Kingdom Triumphant, and not Militant.

And in this state of continual dyings, if we had not *rich and strong Cordials*, we should never endure. It is certain, we have as much as we shall have in Heaven, in respect of the *ground and obj^t* of our rejoycing, we have the same *God and Fa^rther*, the same *J^esus* our *Head and Bridegroom*, the same *Spirit* our *guide and comforter*, the same *eternal things* to look to, to reckon upon the *Covenant ordered in all things*; and sure we are, what ever we shall be, as to the *essence* of our state, the *Sons of God*, we have as 1 Joh. 3. 2. true, as firm a *Right*, as ever we shall have, as glorious a *righteousness* covering us all over; we are not *in the flesh*, Rom. 8. 9. but in the Spirit, if the Spirit of God dwells in us.

But alas Sir, our *sight* of these things is *weak*, they are therefore but an *airy noia*, to us a *Ridale*; we are, and we are not; we have, and have not; we live, and live not.

I confess we are to be blamed and shamed, that we *improve* these glorious supports no more, that we live at no higher a Rate, that we appear in no better *Equipage*, no more answerable to the grace, the *bounty*, the *benificence*, the *munificence* of our heavenly *Fa^rther*, (who from the *magnificent glory* hath called to us in *Christ*, when he called him his *beloved Son*, in whom he was *well pleased*) no more answerable to the care and concern of our *Lord J^esus*, who speaks to us *from Heaven*, from his exalted state, calling to us to *live*, and be of good cheer *because he* Heb. 12. 29. *lives*.

1 Cor. 12. 9.
Mat. 24. 28.

But alas ! the way up into this activity and strength of faith, is *not in man*, much less is it in overlooking, *overbearing*, suppressing, denying the *loud voice*, and witness of our state of *infirmity*, which is the general voice of *Scripture* and our own experience, but in owning, in lying down into our own *shame*, and bearing our *reproach*, and then will his *strength* be perfected in weakness, and wheresoever the *Carcase* is, thither will the *Eagles* be gathered together, *self-sufficiency*, self riches, self fulness, makes the Soul *poor*, kills the life and *activity* of Faith. The Eagles of *Resurrection-life* and glory descend upon the Carcase of a *self-annihilated* Christian. Therefore saith the Apostle, *When I am weak, then I am strong*: So that we most consult our true interest, or the interest of our true life, when we receive the *sentence of Death* in our selves, when we sink down into the death, lye down into the grave of Christ, with Christ, when we despaire in our selves. And therefore (Sir) give me leave here to be free with you, what voice is that I hear, *pag. 36.* where upon my words [Alas ! we see either but darkly] you retort; 'Alas for us indeed, if it were only so, you go on, But pray (Sir) what do you mean by we, we that are in a Gospel state, we that are called out of darkness and slavery, into the marvelous light and glorious liberty of the Son, or Sons of God. Are we still in darkness ? or do we see things but through a glass darkly ? Are we still in bondage to any thing of imperfection ? I deny it absolutely.

3. *Ans.* Are we blind also, said the Pharisees, ~~we~~ were never in bondage to any man, said the *Jews*. (Sir) I do not rank your *Person* and *Spirit* with them, I know you are of another Spirit, though I parallel your *Speech*.

Imperfection is one thing, and *bondage* to imperfection is another, as corruption, and the bondage of corruption are

are two things. Again, the Gospel state may be considered in its *militancy* and in its *victory*. The former state of it may, doth most acknowledge imperfection, corruption *residing*, remaining though not in bondage thereto. The latter state will put it off, and lay it aside for ever.

The present imperfection is not in *faith*, as it is a grace, a gift of God, for to faith, *all things are possible* where it hath *Mark 9. 23.* its perfect work, and is not resisted. By faith *Enoch* was translated that he should not see death. But faith was *Heb. 11. 5.* never ordained to make *infirmity not to be infirmity*, but to support under it, till the season be come to put off infirmity, and therefore *Enoch* when he was taken to *Vision*, was translated, and did put off the infirmity of the flesh, and was translated to vision of the object, which he before saw but by faith.

Much less is the imperfection in the *object*, which is *perfective* even of the *subject* into which it is received, but not while it is there only in faith, but when it shall be seen and enjoyed *adequately*: so that the perfection of the believer, (as the Gospel throughout witnesseth) is, when *he* and his *object* meet in a visible, sensible, full, and *adequate* fruition, when both *he*, and his *sight* are perfected together by the glorious appearance of Jesus Christ in his *adequate* person, as *God-man*. Else what is the meaning of the Apostle, when that which is perfect is come, *1 Cor. 13.* and when Christ who is our life shall appear, *Col. 3. 3.* and when he shall appear, we shall be like him, *1 Joh. 3. 3.* which he in that place of the Corinthians exemplifies by the comparison between a *Child* and a *Man*, upon which you interrogate, 'Is there no such man? or are there no such men now alive, or any where to be found? It there be (Sir) I pray shew them, or tell us where we may find them, else your question is vain. 'It is not your God forbid, Sir, that you or I should think so, that makes any

any evidence of it, nor what you subjoin, that then Prophets and Apostles, and Evangelists, and Pastors, and Teachers, might all with one voice cry out, and complain, we have laboured in vain, nor what follows of Christs ascending, and giving gifts to men, for the perfecting of the Saints; for *faith* and *vision* must eternally remain distinct; faith was never ordain'd to give forth that perfection that is reserved to vision; faith is perfect *in its kind*, that is, it carries us up to Christ, to enjoy a *relative* perfection there, and the Prophets and Apostles, as to that, have not lost their labour, but it doth not *subjectively* reveal, or bring forth perfection *upon us*, that is reserved for vision.

I know there are that fancy and imagine themselves to have *attained*, or at least do assert it in *Thesi* (that some have, and that more may attain that perfection) but come to the *Hypothesis*; Have they themselves attain'd it, I have not met with that confidence in any to assert it, nor should I ever the sooner believe them, if they should, For this perfection is a *Feast*, that is not to be opened till the *guests* are all *come*, and the house of God is *full*, nor till Christ the *Feast-maker* is present among them *visibly* and gloriously.

For as much as this point of the time of Christs glorious Kingdom on Earth, is of so main consequence, as that which will strike so great a stroke in the controversie depending between us, I shall therefore, according to the evidence that shines forth unto me in the Scriptures, clear this up more particularly with the grounds of it.

1. And my first ground is, that for all the works of God done *under the Sun*, (his works of Salvation, as well as judgment) there is an *appointed time* as Solomon shews at large, *Eccl. 3. 1.* and so on. Therefore the Church dealing with God about her deliverance, urges it upon this

this ground, Thou wilt, or thou shalt arise, and have mercy upon Sion, for the time to favour her, even the set time is come, *Psal.* 102. 13. The instances are so copious and known for this, that it were loss of time to insist on them *Israels* deliverance out of *Egypt* was set for the time, and God kept his time to a day, when the 430. years were expired, the very same day did God bring them forth by their Armies, *Gen.* 15. 13. *Exod.* 12. last, their deliverance from the *Babylonish* Captivity was set and promised after 70. years, and was punctually observed, so for our Saviours Incarnation, it was in the fullness of time, and when he entred upon his Ministry, he makes this way for himself, to be received by them, *Mark* 1. 15. The time is fulfilled, and the Kingdom of God is at hand, Repent ye and believe the Gospel: what can be plainer than this, that there is a time and season, for every season and manifestation of the Kingdom of God. This was the time for Christs first appearance, there are times also (proper times) for his second coming, and his illustrious appearance, *1 Tim.* 6. 14, 15. which in *his times* (or in its own or proper times (*ἡν ναυγοῖ ἰδίοις* he shall shew, if it were not so, (if the issuings forth of all Gods counsels and purposes were not tyed) what mean all those times that are set in *Daniel* and the *Revelations*. Indeed the time is not always reveal'd to us, but it is always appointed with God, and therefore sometimes the Spirit speaks only in general, as *Dan.* 11. 35. 36. and *Habak.* 2. 3. For the vision is yet for an appointed time. And of that day and hour knoweth no man, saith our Saviour, *Mark* 13. 32. which yet shews the day and hour is set for his second coming. And though this Scripture may seem to dash our confidence of knowing it, because it is said, no not the Angels which are in Heaven, neither the Son, but the Father. The answer is ready, that as we could not know it without the Son, (or till it

was

was reveal'd to him) so he having received the knowledge of it, (as he did of the whole Systeme of the revelation after his ascension) we are upon those advantages now that Christ himself was not *in the days of his flesh*, when this was spoken. Christ in his *humiliation* was in all things *like to us*, but now all things are *naked* and open to him, and *he sent and signified* his revelations by his Angel to his Servant *John*, to *show to his Servants* the things which must shortly come to pass, and *John* (according to command) hath left them on Record for us, and blessed is he that readeth, &c. for the time is at hand. So that it is clear as the Sun, that though God hath his *foreknowledge* of all things in Eternity, and though Christ was *the Lamb slain* from the *foundation of the world*, yet in the making forth and *exhibition* of the works and wonders of God to men, there is a *time set* and appointed for every purpose *orderly* to appear, and give forth its voice, and particularly, expressly, and eminently, the Apostle saith of this day; for as much as he hath *appointed a day*, wherein he will judge the world in righteousness by that man whom he hath ordained, *Acts 17. 31.*

2. The time for the exhibition of the glorious state of this Kingdom, is *the second*, the *visible*, the *illustrous* appearance of Jesus Christ, *2 Tim. 4. 1.* *Who shall judge the quick and the dead at his appearing*, and his *Kingdom*, where his appearing and his Kingdom are joyned together, as contemporating and commencing together at the same time, not his first appearance, which was then past, but his *second* appearance speaking of it, as to come, and therefore saith (shall judge) in the *future* tense.

For the further clearing of this, let any one that is in good earnest, set himself to consider how probable or likely it may be, that the *glorious state* of Christs Kingdom can be exhibited without the *personal revelation* of the Lord
Jesus

Jesus in Glory appearing in it. I am sure, in that *first* all given of it in the *Transfiguration* our Saviour's *Person* bore the great eminent part, according as in the intimation he gave of it before hand by his words, might be concluded and expected, for though *Mark* who wrote to *Greeks*, and in the Greek Tongue say only, there are some standing here who shall not taste of Death, till they see the Kingdome of God *come with power*, yet *Matthew* who wrote to the *Jews*, and pend his Gospel in *Hebrew*, delivers our Saviours intimation with this Accuracy of his *person* to appear in it, *Mat. 16. ult.* Till they see the *Son of man coming* in his Kingdom. That action was a little *Model* or draught of Christs Kingdom; and therefore whatever was there, we may conclude will be in Christs Kingdom though there (to be expected) in a *larger figure*.

Now in the transfiguration there was, the *person* of Christ in a Glory *beyond* what the Disciples could well bear, and that not only on his *countenance*, but his *Garments*. Then Secondly, there were *Moses* and *Elias* in glory, representing the Saints departed whom God shall bring with his Son at his next appearing, and then there were *Peter*, *James*, and *John*, as representing the whole number of *Disciples* or *Surviving* Saints, and there was between both these *departed* and *Christ*, and between *Christ* and his Disciples, *familiar converse* and discourse in, and during that Scene of Glory.

Now such as the *earnest* is, such must the *full payment* be in the same Coyn, it were a grand *Solecism* to state, a glorious Kingdome of Christ with out Christ, appearing in glory in that Kingdom, and therefore *David* in the propheticall view he takes of this day, *Psal. 68. 17.* Sees the *Lota* among them as in *Sinai*, in the holy place, and the Prophet *Micah* when he sees by the same spirit the full

reduction of *Israel*, sees their *King passing before them*, and the Lord on the head of them, *Mich. 2.* last. But Secondly, how can it be otherwise, but that the Lord must appear from Heaven in this glorious state of his Kingdom, because of the great the Stupendiously great and inefable works that are then to be done, the *ministry* and effecting whereof is committed to Christ, and to this his glorious appearing, so that here is a complex argument the things to be done are *singular* rare extraordinary effects, and they are such as will yeild to no power, but that of the Lord Jesus in person, as the raising of the dead and the judgment of the quick and dead, and the changing of the surviving Saints, there is no man in his wits will say these are the works of every time, nor of any times, but *Christ's*, being reserved to those times for the glory of Christ, and of his appearance, as it was his voice that shook the earth at the giving of the Law, so it is his voice that must now shake Heaven and Earth both, *Heb. 12.* last. It is his Voice must raise the dead, *Joh. 5. 28.* Not only the Mystical dead in Sins and Trespasses by his mystical or *Spiritual* voice put forth in the Ministry of the Gospel, (of which he may be understood to speak *ver. 25.* in manifest difference from his way of speaking here,) but the dead properly, and therefore, whereas of the other he had said, *ver. 25.* The hour is coming, and now is. He saith not so of this hour, *ver. 28.* that it now is, but that it is coming, which is meant of his personal voice even as by his personal voice he raised *Lazarus*. This is indeed marvelous in comparison wherewith the other, though very marvelous, yet hath no marvel in it, (and therefore our Saviour says, marvel not at this) yet Christ having said it, who shall dare to question it.

So likewise Christ in person is to be Judge of all men, Christ appearing as man (in that fore mentioned *17th* of *Acts.*) though this man is God also. So

So also the times of *refreshing* depend or derive themselves from the *presence of the Lord*, they issue and flow from that Bosom, *Act. 3. 19.* and that we might not put it off with a *spiritual* presence, the next words shew it is *personal*, and he shall send *Jesus Christ*, which before was preached unto you; not *Christ* shall send the *comforter*, but the *Father* shall send *Jesus* again, whom the Heavens must *receive* untill the times of the *restitution* of all things. what *violence* must be offered to these and 20 other Scriptures, if we allow not these times of *refreshing*, and this *restitution* of all things, to be *not of all times* but *special* times, and to come in with the revelation of *Christ's glorious person* from Heaven, therefore he is called in *Malachy*, the *Sun of righteousness*, who with his chearing, warming, enlivening rayes and influence, shall both *enlighten* and *quicken* his own dead body first, & through them, all things in their just order. I confess they that state the utmost glory of *Christ's Kingdom* to lie, in the *reformation* of the old state of things to a better degree only, are not obliged by that their judgment to expect *Christ's personal appearance* in the work, his *spiritual appearance*, or the *power* of his spirit, in the way of *Faith*, having already succeeded in that work, and done much, and being able to do more, but it is not a higher, or better degree of what now is, that will answer the heart and design of this Love, nor the grounded hopes, and expectations of the Saints, but a *new state* of things, an old thing, is but an old thing still, be it repaired never so firmly, and so is an old state, the new state hath a *new root*, and springs up in a *new Image*.

But these are but Terms, let us attend, the thing, the Root of this new state is *the person of the Lord Jesus*, called the Lord from Heaven, the Lord, that spirit, that quickening spirit, and such as he is, such must the state be that is brought forth by him, as is the Heavenly, such must *Such are they* they are heavenly

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they then appear to be when he shall appear, for he shall then appear in glory, *in the glory of the Father*, in the glory of a quickening spirit, he is a quickening spirit now, and we are now the Sons of God, but it doth not yet appear, but is hid in God; his appearing is, when he shall appear in us, in changing us, we mistake Christ's appearance, if we look on it, only as an *objective* appearance, as a glorious object that shall affect our natural senses, (though he is, and will then be a most glorious object,) but if we be not furnished with *Spiritual* senses to take in his glory, we shall be confounded by it, as all his enemies, (on whom he shall let it forth) will be, but if Christ should do no more, but set himself in the eye of his people as a glorious object, this were not to appear as a quickening spirit, to appear as a quickening spirit is to appear in a work of transformation, throughout to the transforming of Soul and body, therefore it is said, when he shall appear, we shall be like him, for we shall see him, as he is, that is we shall see him as a quickening spirit, by the power whereof our very Bodies shall be changed, and made like unto his glorious body, and this he shall do in an instant, in the twinkling of an eye, for that is the working of a spirit, much more of this quickning spirit, therefore it is said his reward is with him, and his work before him, a quickening spirit carries his own effect in his own efficiency, certainly, presently, at once, and in an instant, It works not long and leisurely, gradually, and successively, that is the difference between the present state and that, how long are we getting Victory over corruption, but no sooner shall Christ appear as a quickening spirit, but sin shall be so utterly annihilated, as if it had never been, neither root nor Branch of it left, to them that look for him shall he appear (*en deurtige, ex secundo*), the second time without sin unto salvation. But this is not all, though this is a great

great change, the first *Adam* was *without sin*, and was holy, but *spirituality of holiness* shall be the product of this glorious appearance of the second *Adam*, and as he was declared to be the Son of God, with power according to the *spirit of holiness*, by the resurrection from the dead, so shall his brethren, his members in their proportion be, by the removing of sin, shall the *curisefulness* be taken away, that is in all the Creatures, but by this spirit or spirituality of holiness shall a *spiritual glory* break forth upon all the Creatures, whom in that day we shall see to be all of God, as the Apostle saith, 2 *Cor.* 5. 50. That holiness in that day shall be universally diffused, displayed upon all things, all employments, all enjoyments, *Every Pot in Jerusalem brought to the Lord.* Holiness writ upon the Bridles and Bells of the Horses, this is the spirituality of that day, it will turn all into spirit, a *conversation in Heaven*, a walking in the truth, not in a vain shew, the truth filling all things, and exhibiting it self in every *Shadowy form*, so filling it, and making it *substantial*, this is the *inside* as I may say of the appearing of Jesus Christ, his appearing is the appearing of *power*, the appearing of *life*, [when Christ, who is *our life* shall appear,] and he is all life, his words were spirit and life, his very body now is life and *in y^e days of his* spirit. Joh. 6. 63.
21.

It is a great vail before our eyes, the Nature of a *Body* framing ~~Con~~ceptions and taking in the notion of it, from the bodies that we know, which are only *natural*, but a *spiritual body* is another thing, though a *real body* still, and another vail is *Time*, that Christ's appearance should depend on time, or be governed and ruled by time, looking on time, in an *abstract* notion from its work, whereas Christ and his times are one, (*Hitherto the Father worketh, and I work,*) when the work of Faith is finished, when *patience* hath had its *perfect work*, when the
fins.

ist times are

Joh. 10. 12.

sins of the *Amorites* are full, and when the measure of the sufferings of Christ are *fil'd up* in his body mistical, which are all set and numbered, (and time doth but serve to measure those, or rather is measured by these) Christ doth not turn up vain hour-glasses, and sit idle till so much time be run out, but when his work is done, when God hath glorified himself in the tryed Faith, and patience of the Church, when God hath wrought out that peice of glory he delignes in, and under the suffering state, then enters the blessed hope, which is but one peice with the other, and shall receive illustration from it.

Rev. 1. 10.

Of this state I have many things to say, and those hard to be understood, we are so carnal and dull of hearing, and indeed *De Deo, nil nisi in Deo*, of God and his Kingdom, nothing can be worthily spoken but in the spirit of that Kingdom, and therefore we may well apply that of the Apostle here, *The day shall declare it*, in this day was *John* when he had the vision of it, this was the Lords day undoubtedly he there meant, a day that will knock off from this world, and the concernes thereof in that carnal sinful way, that we now incumber our selves about them, which this appearance of Christ, (as hath been expected inward and powerful, as well as visibly glorious) will only prove sufficient for, by giving us in exchange such entertainment of another kind, as will teach us the right use of all things. Then indeed (shall the Saints be *Spiritual persons*, strangers shall stand & feed your flocks, and the Sons of the *Alien* shall be your Plow-men, and Vine dressers, but ye shall be named the *Priests of the Lord*, men shall call you, the *Ministers of our God*, *Esa. 61. 6*. So that, though they may have the use of flocks, and fields, and Vines, yet they shall not encumber themselves with them, and their use of them shall be *highly Spiritual*: Indeed their whole course and time shall be as a *continued Feast of Tabernacles* as we read, *Zach. 14. 16*. to the

the 19. Now Sir, if you say all this may be effected by a *powerful* and *spiritual* appearance of the Lord Jesus though his *person* keep still in Heaven, as in the *primitive* times, when by the *falling down* of the *spirit* upon believers, they *sold their possessions*, and laid them down at the Apostles feet, and no man said any thing was his own, but they had all things common: I shall not deny but if this were all that were to be done, it might be done so, without the appearance of Christ's visible person, Though yet the question is not of what may possibly be done but of what way and meanes God hath *ordain'd* and appointed this new state of things to be ministred into the world by, whether he hath not consign'd *his honour* peculiarly to Christ, to bring in these times of refreshing, and this restitution of all things? as when he wrought *reconciliation* for us, he appear'd in *person*, so now that he brings Salvation to appear in *glory*, I am sure the scripture speaks in such a *style*, as to favour, yea to prompt us to such an understanding, saying, the Lord shall *send Jesus*, and *bring again* the first begotten into the world, and these times of refreshing, they are said to be from the *presence* of the Lord.

But this *inward* worke is not *The All*, that is to be done in that day, but the *dead* are to be *raised*, and as I conceive at the *very erection* of the glorious estate of this Kingdom, else the *Surviving* Saints should *prevent* them, which the Apostle saith must not be, and the *surviving* Saints must be *changed* at the same time, or else it would be a *disadvantage* to survive to Christ's coming. Now if the dead be raised in the beginning of this Kingdom, then Christ must appear *from Heaven*, for by *his voice* must they be raised, and least any should say this may be *by a voice from Heaven*, the *person* of Christ keeping still *in Heaven* the Apostle prevents that
by

by saying, *the Lord himself shall descend from Heaven*
1 Thes. 4. 16.

Now we do not read, that after Christs descending he shall *return* to Heaven again, nor is it probable he should *leave* all the *raised* Saints here on Earth all the time of his raigne; But that he may give forth the glory of his glorious person *gradually*, I do not deny, that is in such proportion as may stand with the ends of it, which I note, because some cannot tell how to reconcile *building* and *planting*, and *procreation*, with this new state, which the Prophets mention with it, *Esa. 65.* which may by this be qualified, For though the passing away of sin and death be a *great change* yet that brings us no higher then the state of *Adam in innocency*, which may be done by Christ, and by his personal appearing, though he give not forth the full glory of his spiritual body, to the *surviving* Saints, that are to carry on the encrease of the new world, as he doth to the *raised* Saints.

And again, though in the *increase* of Christs government *new Nations* and people shall come in successively till there be *none left* that have not submitted, yet this no way impeaches, or is inconsistent with this Article [of Christs personal appearance to lay the *Foundation stone* of this glorious state or his Kingdom] for these reasons. First, If there be one glory of the *Sun*, another of the *Moon*, another of the *Stars*, one star *differing* from another Star in glory in that state, as the Apostle saith there in all, then doth not Christ let forth *equal glory* upon all, and if it differ in *degree*, then may it likewise differ in *order* of time, one before another; there is such an order in the *resurrection*, every one saith the Apostle in *his own order*, Christ the first fruits, afterwards they that are Christs, at his coming then cometh the end, where there are three differing and long distant times for the resurrection, so
in

in this Kingdom, or this glorious state of the Kingdom. There are some to whom *the first dominion* shall come, *Mich. 4. 8.* And that is to the *Tower of the flock*, to the daughter of *Jerusalem* at least in respect of those *Barbarous Nations*, (for I cannot think the *believing* Gentiles that have carried up the Buklers against *Antichrist* shall be *postponed* in that day, but) those *Heathen Nations* that pass under the Name of *Sodom* and *Samaria* (as *Egypt* and *Affrica*, &c.) which shall be given to *Jerusalem* as daughters though not by her covenant as the Prophet *Ezekiel* saith, *ch. 16. 61.* And the Prophet *Esa* intimates there will be nations that have not *heard of the fame* of Christ, nor *seen his glory*, to whom those that escape (of the terrible judgments to be executed in the beginning of this Kingdom) shall go to the Nations a far off, to *Tarshish*, *Pul*, and *Lud*, that draw the bow to *Tubal* and *Javan*, and the Isles a far off, for it is probable the judgment will begin, (and so the first seat of Christ's Kingdom) in that part of the earth that hath been the seat of the fourth Monarchy.

Esa. 66.

If this be thought to clash with what I have before asserted, that Christ being a quickening Spirit, and acting as such act's not *gradually*, but in an instant, The answer is ready, that where he *appears* and puts forth himself, he carries his effect *immediately* irresistably, but it doth not *engage* his appearance to be *universally* and at once imparted to the whole Earth, though in process of time it shall spread over all, which suits with that in the *9th* of *Esa.* of the *encrease* of his Government and of peace, there shall be no end.

But if we should wave this Article of Christ's personal appearance, and not concern it in the beginning of this Kingdom, or at least not his *abiding residence*, (which yet I do not forego,) yet our argument depends not on it, for whether Christ personally appear or no, till the very

last hour of judgment, yet it is universally agreed by all (that make Christ Kingdom on earth, an Article of their Faith,) that the glorious state of Christs Kingdom *is not of any, of every time*, but hath *its own times* to be revealed, and that is *in the last days*, as the Prophets unanimously declare, and if we will believe the Prophets and Apostles, we must be all of that mind. The places are so many and so obvious, that I shall not spend time to name them. *In the days of these Kings*, saith *Daniel*, shall the God of Heaven set up a Kingdom. *In the last days* saith *Esay*, shall the Mountain of the Lords house be set up in the Top of the Mountains. Can any thing be more plain, is the *new Jerusalem* come down from God out of Heaven, is the *new Heaven*, and the *new Earth* come, is the Earth full of *the knowledg of the Lord*, as the waters cover the Sea? Is the Lord *King over all the Earth*, is the *Lord one*, and his *Name one* throughout the world? How then can you say this Kingdom of Christ, (or rather this state of Christ Kingdom, of which we enquire) is *of all times* one *as well*, one *as much* as another, and is to receive *no accession* of glory in the end of this old corrupt world, more then it hath had already, when the Prophet *Esay* from the mouth of God saith, that *Christ himself* shall shine forth in a *seven fold* greater glory then he hath yet appeared in, to men, or to Saints, and *the Church* shall take a degree *proportionable*, for the light of *the Moon* shall be as the light of the *Sun*, and the light of the *Sun* shall be *seven-fold*, as the light of seven days, in the day when the Lord shall bind up the breach of his people, and heal the stroke of their wound, *Esa. 30. 26.*

But to remove as much as in me is any *stumbling block* that may yet hinder your closing with me, I shall open my selfe yet farther, touching the personal appearance of our Lord Jesus Christ, *distinguishing* it from those many powerful

erful comings that are mentioned of him in the Scripture, which though attended with glorious and powerful effects, yet are not this *Personal coming* whereof we enquire. There are *many powerful* and *spiritual* comings of Christ, but there are *but two Personal comings*. This I prove from that Text, *Heb. 9. last.* As it is appointed to all men *once* to dye, and *after* that the judgment, so Christ was *once* offered to bear the sins of many, and to them that look for him shall he appear (*ἐν δευτέρῳ ex secundo*) **THE SECOND TIME** without sin, unto salvation, there are but his *first* and his *second appearance Personal*, there are many comings mentioned without this *specificati- on ex secundo*. This therefore being here added, distinguishes it from those, and shews it to be of the *same kind*, and in the *same rank* with his *first coming* in respect of *Personality* though in a *far differing* way in respect of *glory*. His second personal appearance is also expressly distinguished from his other comings, *Acts 1. 11.* By two of the Angels who in the form of men stood by the Apostles, as they were looking after him, at the ascension in white apparel, who said unto them, ye men of *Galilee* why stand ye *Gazing up into Heaven*. *This same Jesus* which is taken up from you into Heaven, shall *so come in like manner*, as ye have seen him go into Heaven, the same Jesus, and in the same manner (that is) *visibly* and *bodily* not *spiritually* only. Now these characteristical notes of distinction in these places do distinguish his coming there spoken of, from his coming mentioned in other places without them. Though I grant in other places his *Personal coming* is many times mentioned without these, and only in such *Terms*, and *Phrases*, as are common to all his comings, as *2 Pet. 1. 16.* we have not followed cunningly devised fables, when we made known unto you the *power*, and *coming* of our Lord Jesus Christ, which

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place undoubtedly intends his visible and personal glorious coming, which was exhibited in the transfiguration as in a Type, or foretast, and is to be in a like glory and visibility of his person in due time, yet he speaks of it with no speciality but *power*, which is common to all his comings, so likewise that day of Christ which the Apostle Paul sets the *Thessalonians* right in, who were ready to think the day of the Lord to be at hand, *2 Thes. 2.* was this day of his glorious Personal appearance we look for, yet the Apostle speaks of it only, as an *Epiphany*, which is a Term applicable to any glorious manifestation of his spiritual presence and appearance. So in the third place the *Revelation of Jesus Christ* is a Term common to his spiritual, as well as his personal appearance, and is used promiscuously, *1 Cor. 1. 7.* It is there used of his spiritual appearance, waiting for the coming of our Lord Jesus Christ, which in the Greek is the Revelation of our Lord Jesus Christ, but in the second to the *Thes. 1. 7.* The same word is used in his Personal coming, that which I note from hence is, that the *Personal* appearance of Christ is a *powerful*, a glorious coming and appearance, a *revelation*, but every powerful & glorious coming or revelation, is not the *second appearance*, or revelation of *Christ's person*. I shall take the several comings in order as they lie in the *New Testament*, there is a *spiritual* coming of Christ which he promised his Disciples to abate their grief, for his departure when he was about to leave them a little while, *Joh. 14. 18.* I will not leave you comfortless, *I will come to you.* This I take to be over and above, besides the promises of the comforter, of whom he had spoken in the verses immediately before [I will pray the Father, and he shall give you another comforter, even the Spirit of truth] *Christ*, and the *spirit*, though the same in nature, yet are *Personally distinguished*, so al-

so, *vers.* 28. He repeats this promise, ye have heard; how I said unto you, *I go away, and come again* unto you: And again, *ch.* 16. 16. A little while, and ye shall *not see me*, and again a little while and ye shall *see me*, which he inculcates again, *vers.* 22. ye now therefore have sorrow, but *I will see you again*, and your heart shall rejoice, and your joy, no man taketh from you; all these Scriptures intend not *that visible* appearance, which Christ made to his Disciples *after he arose* for many reasons.

1. Because they are all *consecutive* of the sending of the comforter which was not sent till *after his Ascension*.
2. The sight of Christ *before his Ascension*, was not improved to such glorious advantages as he tells them, this shall be: to instance, but in two only, the 1. you have *Joh.* 14. 20. At that day ye shall *know*, that *I am in my Father*, and you *in me*, and I *in you*. The second, you have *ch.* 16. 23. In that day, ye shall ask *me nothing*; verily, verily, I say unto you, whatsoever ye shall ask *the Father in my Name*, he will give it you, hitherto ye have asked nothing in my Name, ask, and ye shall receive, that your joy may be full. But after that the Holy Ghost came upon them, they *received power*, (as our Saviour tells them they should) to improve the advantages of their state and interest, yet I say this was more then the sending of the comforter to them, even the exhibition of his *spiritual person* to the eyes of their minds, or their inward man, for so Christ hath appeared and exhibited himself, according to his good pleasure, and as the exigence hath required to his chosen ones both before his coming in the flesh, and since to many Saints, and Martyres, to *Saints on their death beds*, as well as to *Martyres in their sufferings*; for Christ hath, and ever had a *person in the spirit*. Before Abraham was, I am, he was *in the world*, and the world was made by him, and the world

Joh. 8. 58.

Joh. 1. 10.

world knew him not, he in this spiritual person appeared to the Patriarchs, and spake unto the Prophets. Thence had they that *assurance of the word* that came to them, and that *confidence*, to engage upon it, against all the dissuasions of *flesh and blood*, as *Abraham* in leaving his own Country and offering his Son, and against all the Terror of men and this world; yea this presence, this appearance how hath it triumphed over all the power of the enemy, and swallowed up death, the King of Terrors in Victory, and that this hath been through the *spiritual sense* and demonstration of the *Lord himselfe* both their own *affirmations*, and the *Testimony* of the Holy Ghost himself in the Scriptures do shew, which speak of the *Lords* appearing to them.

The next that we read of Christs *comings* (to pass over his sending the spirit, in the day of *Pentecost*, and the manifestation of the spirit in manifold *extraordinary gifts*, then and afterwards during that age of the Apostles) is his coming in the *destruction of Jerusalem*, dismantling the Jewish Church, and Nation, and removing *Judaism*, of this coming the Epistles are full, and many of those intimations are mistaken, as if intended of Christs *last coming*, as that *Phil. 4. 5.* Let your moderation be known unto all men, *the Lord is at hand*; and those places in *Heb. 10. 25. 37.* and *ch. 12. 26.* and *James 5. 8.* They all refer *immediately* to the destruction of *Jerusalem*, though through that as a *Type*, they look at the destruction of *earthly Jerusalem*, and *Babylon* at Christ next coming.

Thirdly, we find a coming of Christ both promised and threatned to the seven Churches of *Asia. 1.* The Church of *Ephesus* is threatned, if she repent not, that Christ *will come* unto her quinkly and *remove her Candlestick*, *2 Rev. 5.* and so the Church of *Pergamus*, *vers. 16.* is threatned with Christ coming to them, and to fight a-
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gainst them with the sword of his mouth. But the faithful in *Thyatira* are encouraged to hold fast, that they had, till he came, *vers. 25.* So also the Church of *Philadelphia*, *ch. 3. 11.* Behold *I come quickly*, hold that fast which thou hast, that no man take thy crown, and to that pitiful *Laodicea vers. 20.* Behold I stand at the door and knock, if any man here my voice and open the door *I will come into him*, and will sup with him, and he with me. Thus God came in the dismantling of these Churches also, saving all the sound *Materials* he found in them, & providing otherwise for them.

4. The next coming of Christ, we read of; is, his coming (at the opening of the 6th seal,) in the dissolution of the *Heathen Empire*, or of Heathenism in the *Roman Empire*, which is set forth, in such a stile, as some have taken it for the last and general Judgment, whereof it was a lively figure and representation, *Revel. 6.* from 12. to the end.

5. The next coming of Christ, is his coming upon the man of sin, after he had, by the space of a thousand years fixed his throne, and Usurpation over all Christendom (for the generallity of it,) called the *Holy City*. Setting himself in the Temple of God whom the Lord by the Spirit of his mouth, in his witnesses and reformers consumes and brings to a skeleton in order to destroy him, with the brightness of his coming.

Now as all the appearances of Christ to the Fathers and the Prophets, were gradual and preparatory workings to his first *Personal appearance*, wherein and wherewith also he ministred the light, and notice of his second appearance, so all these several comings of Christ since his ascention, are so many gradual steps and preparations to his *second and glorious Personal appearance* and coming.

And as none of those appearances of his to the Fathers and the Prophets were his first personal appearance, such

as was promised and intended by God, and expected by those that believed the promises, so neither do any of these comings since Christs ascension discharge the promise of God, or the expectation of believers, but that they groundedly expect not only a farther and fuller Revelation of Christ, but a Personal appearance and *descending of the Son of man from Heaven bodily, after the same manner as he appeared the first time, and as he ascended though in a far greater glory, which second appearance of his in person will finish our Salvation, as his first did perfect our reconciliation.*

The necessity of this second and personal appearance for these ends will appear more clearly after we have removed one objection, which may lie in the minds of many, it is this.

Christ is a *spirit, a quickning spirit, the Lord, that spirit*. His Body is *spiritual, a spiritual body*, can act at a distance, why therefore may not all that is to be performed for the Church, be done by Christ *without changing* his place, why must we needs understand his descending from Heaven, to be *Local*, visible, and bodily. Why may not a *virtual* presence serve the turn, and especially, when the phrase of Scripture favours such a sense, for it is said, he cometh *in a cloud*, ἐν νεφέλῃ, Luk. 21. 27. and he shall descend from Heaven *in a shout* in the *voice* of the *Archangel*, in the *Trump* of God, ἐν καλέσματι ἐν φωνῇ Ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ not *in* but *en*, as if the shout, the voice of the Archangel, the Trump of God, were the *vehicle*; and the *virtue* or power of Christ, put forth therein, were all the appearance he makes, and all the voice he puts forth, and not his *Organical* voice. It was the voice of *Angels* that shook the earth, at the giving of the Law, though it be call'd *his voice*, he putting forth his power therewith, and with that voice, and
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with that effect is this shaking of Heaven and Earth parallel'd, *Heb. 12.* To which may be added that Christ is God, as well as Man, and hath *all power* in Heaven and Earth, and his very *humane Nature* is carried up to the *right hand* of power, and in association with his Divine Nature, is thereby qualified to act as a spirit, yea as God, and the Centurion could say, when he sought Christ for his servant, and Christ told him, he would come and heal him, *speak but the word*, and thy servant shall be healed, as much as to say, no need of Local motion, or corporal application, to all which I answer, 1. Of the *power* of Christ, who is *the true God*, and *eternal life*, there is no dispute. He can do whatsoever he pleases by a *word*, by a *Beck*, by a motion of his will, nor do we limit, circumscribe, or give Laws to a *spiritual body*, which in the spirit is, and can act as the spirit, so that the question is not of what is simply possible to Christ, but the question is, what is the will, the counsel, the *determination* and appointment of the Father.

2. The same argument will lie against the necessity of Christ's *first Personal* appearance, for Christ was the *Lamb slain* from the *Foundations* of the world in the *eye* of God, and his Sacrifice did *operate* as an *atonement* with and on the behalf of all the *faithful* from the beginning, and they beheld *this Sacrifice*, and reaped the comfort of it, in all *their Sacrifices* under the Law, yet all this made not the personal appearance of the Lamb of God, *in flesh* needless, for all those *figures* had their *virtue* from this, and all the Faith of the Saints look unto this in *those shadows*. Now if notwithstanding all this, it was *necessary* that Christ should come in the flesh and *fulfil* those shadows that pointed to him, which had else all been *in vain*. The cause is the same, here in respect of his second appearance, for all the judgments that have been

hitherto shewed and executed on *Jews*, or *Heathens*, for resisting Christ, or on the *Antichristian world*, for mocking of Christ, have not yet succeeded so as to make Christ's Victory perfect, to put *all Enemies under his feet*, nor all the Salvation *outward or inward*, that he hath wrought, for his followers have not given them *rest from all their labour and sorrow, and hard Bondage*, wherein they have been made to serve both inward and outward, they have not yet received the hope, or *Harvest* of the righteousness of Faith, but wait for it, they have not yet received the quiet and full possession and fruition of their inheritance, neither of *Heaven*, nor *Earth*, but only the earnest of it. The *whole payment* awaits this *second glorious Personal appearance* of the Lord Jesus from Heaven.

Not but that the things are *great* which have been done by the *spirit*, and were Faith *improved*, what a glorious improvement farther might be made of our present state and *interest* ? but as that first ministration of the Law, though glorious *in its end and tendency* ? Yet as that end drew near did *Sink* and became less powerful, *in the Letter*, and even *declined as a shadow*, and came to nothing, so this ministration of the Gospel from Christ's *first appearance* may be expected to be, (with the generallity of professors of Christianity,) as Christ's *second appearance* comes on, insomuch that the very Faith of it, will be even vanished out of the Earth, *Luk. 18. 8*. And little but the *form of goodness*, without the power, to be found among many, if not the most of professors, yea the sincere, the true seed will be sensible of great failours, great *decays of spirit*, to relieve which, is that promise of the *spirit*, to be *poured from on high* on the wilderness, the latter raine, and of sending *Elias*, to turn the heart of the Fathers to the Children, and the Children to the Fathers.

3. If all these places of Scripture might be solved and answered with a *virtual* and *effectual* presence and appearance of Christ, yet the *Faith* and *desires* of the *spouse*, cannot be satisfied without the *Personal presence* and enjoyment of her glorious *Head*, and *Bride-groom*, who is more to her than all, whom having *not seen she loves*, in whom, though she see him not yet believing, *she rejoices* with joy unspeakable, and full of glory, and *what hath she an eye for, but to see him*, and why did he take our *Nature* and *Form* but to be *so contemplated* and enjoyed by his people, especially when we take in this, that *in every line*, in every *feature* of that *all-glorious face* and person, we shall see *Divinity* sparkling forth, and if we could entertain our selves here, with his *good things*, without his *person*, yet he cannot so satisfy *himself* to withhold *himself* in the most full and perfect way of enjoyment from us. He that left the *Fathers* to *some* to *die for us*, will he refuse to drink the *fruit of the vine*, the *wine of joy*, with us, in the Kingdom of his Father? If there were no other reason, that I confess sticks with me, and is of it self alone sufficient, that our Saviour saith, Father I will, that those whom thou hast given me *be with me, where I am, that they may behold my glory*; will Christ then send them *from his presence* to the *earth*, and not *accompany* them thither, (if the Scriptures had said nothing of it,) or will he come down with them, and not *continue with them*, there while they continue there? How can we *ever be with the Lord*, (as from the *change* it is said we shall,) if Christ *keep in Heaven*, and we be *upon the Earth*? How did it animate Stephen when the stones were about his Eares, with what *sweetness* did it fill his spirit, when the *Heavens* opened upon him, and he saw *Jesus standing at the right hand of God*. How will it animate, how will it raise and influence the whole *Body*

Aa. 7. 56.

mystical to see Christ, with his Heaven and all his glory to come down, and dwell in the midst of them, which is no more then the spirit affirms shall be, for behold *the Tabernacle of God* (which is the person of the Lord Jesus, and that *not without his humanity*, for that properly is the Tabernacle of God) *is with men*, for so it is said of his incarnation, ἐσκήνωσεν ἐν ἡμῖν. He Tabernacled in the midst of us, as the Tabernacle of old was pitcht *in the midst of the Tribes*, in their encamping in the wilderness. But besides this, there are many other reasons as well as Scriptures to induce to believe this Article of Christ's *personal glorious appearance*, and *residence* with his people in that glorious state of his Kingdom, as being *that point*, to which the eye of our Faith and expectation is constantly directed both as the necessary *producing* and *conserving* cause of all that felicity. It is the center into which all the lines from the whole circumference do strike, and wherein they meet. It is the Crown and perfection of all the antecedent and inchoate Salvations without which they would be but *Embrio's* and abortives.

To Philaetbes Himself.

SIR,

I Have now done with your *argument*; my greatest task is behind, ~~is~~ to address a few lines to *your self*: a task so great that I can truly say by the difficulty I laboured under in the *prospect* of it, I was hindered from putting Pen to Paper longer ~~than~~ the *Angel* was withstood by the *Prince of Persia*, Dan. 10. 13.

1. The difficulty arose from a twofold ground, first the *common* and general nature of *opposition* and controversy, which (as is observed of *War*) is a *stutish thing*, and requires more than ordinary skill and circumspection, that we wound not our friends instead of *relieving* them against their *mistakes*.

2. From the *peculiar* nature of your *cause*, and your *singular* way of *mannaging* it; your cause carrying *spirituality* in its banners, and your way of *mannaging* it, with reference to *my self*, being with all *christian candor* and *friendly respect*, and that not only in your *Epistle Dedicatory*, but through all the *parts* of your discourse.

How I have comported with the *spirituality* of your design, I must leave to your self, and the impartial Reader to judge. I can truly say, I heartily desired and endeavoured to be found in a *full compliance* with it, being sorry for nothing more then to find so *fair*, so lovely an *Image* of your mind, engaged in so unhappy an *opposition*, and *dis-membred* from it self. And sure no other then the Enemy hath done this, for as the *Woman is not without the Man*, nor the *Man without the Woman in the Lord*: so neither is *Letter* without *Spirit*, nor *Spirit* without *Letter*, the *outward form* without the *inward*, nor the *inward* without the

the *outward* in the Lord; no more than the *Soul* is without the *Body*, or the *Body* without the *Soul*, in *living* man. The *outward* form in Christs Kingdom, being as the *Woman*, the *Letter*, the *Body*, which is the *image* and *glory* of the *Man*, i. e. of the *inward* form and spirit, It is so in the Lord. There is indeed a *state* wherein they are not found together, and thence arises your disgust, because in *Antichrists* kingdom you find the *letter without the Spirit*, and not only form *without power*, but the outward form *exalting it self*, and behaving it self uncomely against the inward spirit and life, *denying it*, laying it by, setting up it self in the room of it, and this not only among the *Papists*, but those that call themselves *R^eformed*, yea, what form, what judgment, what perswasion can wash their hands of this guilt more or less, how few even among our *purest Churches* but have defiled their garments this way. But Sir, let us remember, *It is not so in the Lord*, nor will it be so in his day and Kingdom. While things are thus carried, it is *Antichrists* day, not *Christs* day. It will then be otherwise. This makes us *look and long* for his appearing. I confess if we must have but the one, the Spirit, or inward glory, were by infinite degrees to be preferred before the outward form and glory, by all that have tasted that the Lord is gracious, for he is a *living Stone* that puts life into all that are joyned to him. There is no life and peace but in the Spirit: To such a one, *To be carnally minded is death*. If we seek an outward kingdom, an outward glory, that shall not be *all Spirit*; It is as the stretching out our hands to a *strange God*, and *forgetting the name of the Lord our God*, and will not God search this out. But on the other hand, consider what the Spirit himself saith, not only as before. The Man is not without the Woman in the Lord, but *the body is for the Lord, and the Lord for the body*; the Spirit and the *inward* glory delights in the *Body* or *Image* of its manifestation *without*, waits for it, and is perfected

Rom. 8. 6.

Psal. 44. 20.

1 Cor. 6. 13.

fected in it; for though it be said my *strength* is perfected
 in *weakness*, yet it rests not till it hath *removed* weakness,
 and therefore saith the Apostle, though now we are *weak*
 in him, yet *we shall live* by the power of God towards you, ^{2 Cor. 13. 4.}
 We shall have a time to *shine*, and be acknowledged? a time
 to appear what now we do not. Otherwise this *bodily* and
visible Creation were *in vain*, and as the Apostle speaks
 of speaking in *unknown Tongues*, (in the Spirit, they speak ^{1 Cor. 14. 2.}
Mysteries, but their *understanding* was *unfruitful*) so here ^{14.}
 even Christ should in vain *take flesh*, and in vain retain *hu-*
man nature and form in glory. Nay, *he is not glorified* in
 his human nature if his *Members* shall not therein be glo-
 rified likewise with him. Do we *suffer* in our bodies,
 and in our outward circumstances *suffer with Christ*, and
suffer for Christ, and shall we not in the same be *glorified to-*
gether; was the *Earth* made *in vain*, to be only the range
 of *wild Beasts*, was it not made to be *inhabited* and planted
 with righteousness, and for the will of God to be done in
 it, and will you call this an *outward Kingdom*, and incon-
 sistent with spirituality, because it is *visible*, and the object
 of *sence*. Are we not *fain* in the present state to *abstract*
 from our bodies, our senses, when we would converse with
 Divine things, as the Prophets that were in Trances, when
 in the visions of God, is not this, through the *weakness* of
the Vessel, and is it not the glory of God, and the happiness
 of Man, when this shall be done away. When also there
 shall be *no pricking Bryar*, *nor grieving Thorn*; no Persecu-
 tion, no oppression, no wants, no sickness, nor pain, do
 not these much hinder us from bringing forth those *delici-*
ous fruits of Praise, which we shall abound in, when these
 are removed. Sir, I wonder that a person as you are,
 that are not only acquainted with the *Theory* of what I
 speak, but the experience? that have suffered under the *finest*
 and most *refined formes* of *this old World*, and their unright-
 teous

teous usurpation in the things of God, of which I perceive you have a quick sence still remaining with you, that your ears should be so heavy to the *News of a New World*. Were it a *cunning devised Fable*, an *officious Lye*, to deceive the pain of the present circumstances, I should commend your high resolution, not to be beholden to such collusions: or were we in a hasty spirit of wrath, and reveng, calling for *fire from Heaven* upon our Persecutors, you would be justified, if you should tell us, we know not what spirit we are of. But when it is not *our device*, but *Gods revealed Counsel and design*: It is not our ease, but his glory, that is chiefly concern'd herein, pray let us not be wiser then he, nor more free of his glory, and our own sufferings, then he himself is pleased to be. **LET GOD HAVE A KINGDOM AMONG MEN.** Give it not away to Satan, to Antichrist, they have had it long enough. Is it not said, *for thy Glory*, All things are and were Created. Is not his Name blasphemed continually every day, while they that Rule over his people make them to howl? Is this all the Kingdom God shall be allowed in the world, to be glorified in the *faith and patience* of his suffering Saints? Doth not the Apostle say, *It is a righteous thing with God to render tribulation to them that trouble you, and to you that are troubled, rest with us, &c.* Contend for spirituality as much as you will, I shall joyn with you, There is need enough so to do, but oppose not the *visibilty*, the *universality* of Christs Kingdom, who must be *King over all the Earth*, known and acknowledged by all, *Zach. 14. 9.* And whereas you say towards the end of your Book, 'That this expectation favours too strongly of the spirit of the old persecuting Jew, who through the expectation of such a glorious Messiah, rejected the Messiah in that tender he made of himself, and Crucified him. I hope Sir, you intend not hereby to *cashiere* and cut off *that people* from their

their part in the glorious state of that Kingdom, who if they had not *particular promises* and assurances of a special regard to them, in the turn of things, that God will make in that day, and that they were not to be an eminent and *signal instance* of the irresistible power and prevalency of the rich, free, and boundless grace of God, as I am well satisfied they are from the 11th to the Romans, and multitudes of other places, yet for the *universality* of this Council of grace, which is to take in the whole Earth, they must upon that account be allowed to come in for their share, with the rest of the Nations. Their error was, that they overlook't the Testimony of the Prophets, yea, of the spirit of the *Messiah* himself in the Prophets, that testified before hand of the sufferings of Christ, and of the glory that should follow; they were not mistaken in expecting a glorious *Messiah*, but in expecting him out of the order and time that God had set for it, but now that Christ hath suffered, yea, and his Body mystical hath fill'd up the measure of his suffering in themselves under the 42 months of the Beast; if we deny him his Kingdom, shall we not, not only persecute him, but all his members likewise, worse then the Jews did.

You say, in the entrance upon this argument, you would not be concluded as a meer stranger to the nature and circumstances of this controversy, having read Mr. Brightman, and Mr. Mede, but found them defective. Sir, I have that charity for *Philalethes* (according to the Import of his name, and for the long experience and acquaintance I have had with him,) that he would not *prevaricate* with his light, nor speak or write against the least truth he was convinced of. But Sir, you are not ignorant, that though truth be eternal in its *spring-head* in God, yet in respect of its discovery to us, it is the daughter of time, there are seasons for all truths to come forth into the world, there

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was so for the Gospel, 1 *Tit.* 2. 3. Mr. *Brightman* lived and died *remoter* from the times of this light, Mr. *Mede* who lived nearer to them saw farther. But besides (*Sir*) there is, as in one place of your Book (*pag.* 65.) you express, a certain *Divine position, and configuration* of minds, as well as things, that disposeth, or indisposeth them for some truths, and therefore considering this *position and configuration* in Mr. *Mede*, who was alwaies in his opinion for conformity, and for the *Hierarchy* in the Church, it is to be admired that he should engage so far, as he did; in this cause of Christ's glorious Kingdom on earth, and it adds no small weight to the evidence of that truth, that against the interest of that opinion wrought him over to this side, which, (had he lived to see the improvements of it, that have been made since) might for ought I know have wrought him off from his conformity. But besides this also, there are *unhappy prejudices* like false lights or disadvantageous *Medium's*, through which we take an account of some truths. There are two which I suspect in your self, and many good men, 1. An apprehended *inconsistency*, or irreconcilableness between outward and inward in the Kingdom of Christ, to which I have applied something in the foregoing discourse. The second is the *soul mixtures* of man, you may have seen in some, that have been in the general of this judgment, and the *irregularities* it hath transported them unto. To this, besides what I have applyed already, let me add, there is a purer and cleaner way of taking up of truth, then from men; or their Books, or the worser *comments* on them, their *practices*, and that is from the pure Fountains themselves, the Scriptures of truth defacated of all impure mixtures of men, where this Doctrine and hope stands purg'd from all such irregularities, or evil tendencies, as well by the *Author*, who sets up this Kingdom, the God of Heaven.

Heaven, who is the God of order; not of confusion, as by the Nature of it, which is *Healing, Restoring, Refreshing, Seeking the good of all*, even the whole Creation; which groanes for it, and all Nations desire it, and will only find rest in it, and nothing but *Antichrist and Hell* are disturb'd by it. By this touch-stone and standard, I desire you to try and examine both, what I have written here, and in the book I sent you before, both for *θεοι*, and *στον*, both *what*, and *what manner of time* the Scriptures of the Prophets and Pen men of the Holy Ghost do mean, that write of this Kingdom of Christ.

I cannot suspect or imagine you have no concerne for your fellow members, or lay not to heart their sufferings throughout the world, though you, and I, and some few others may enjoy a breathing time, in which God is to be acknowledged in the first place, and his instruments secondarily, especially, if of good will they promote it, but what is this to the generality of Christs interest throughout the Nations, what though they have been unkind to us, as Josephs brethren were to him, yet they are our brethren, and when Christ shall come with clouds, and they shall look on him, whom they have Peirced, they will mourn because of him. Nor do I envy your strength, your fulness, your joy in the present state, would to God it were more, I know you are warned of the Corinthian and the Laodicean riches and fulness, not to take up with them, it is certain the Lord hath made provision by the Gospel of his Son, that our joy should be full, 1 Joh. 1. 4. There is a fulness in the present state of Faith, so that we mistake not this for absolute fulness. It is not the fulness of that state that shall be, It might be improved to more then it is, and is improved by some (or rather in some through grace) more then it is by, or in others: But all the fulness that ever was, is, or shall be given forth in the present state, is not to prevent or

make needles Christs *second and glorious visible* appearance, nor are the greatest measures of it, that are given forth to any, to stop their mouths or discharge them from traveling (by faith, and prayer, and utmost improvement of their interest) for this glorious appearance, for then *their Table would become their snare*, and therefore when we flagg and are apt to take up in present manifestations and spiritual enlargments, the Lord gives us *thornes & the Flesh, duplicantiur lateres*, as it was in *Egypt*, to quicken our Travel, and to set us a crying mightily to Go to give him *no rest till he make Jerusalem a praise in the Earth*, even to cry *day and night* till with our cries we rise up the Lord to judge and avenge his own elect.

Thus Sir, I have given you a brief and plain account of the hope that is in me, after which, I trust it will be needles to tell you, I have nothing but *love and honour* for your person, for your *learning and gifts*, for your *love to Christ*, and *his truth*, for your *suffering*, for his sake, for your alwaies *imмерited Love and Friendship* to me; in a word, for *everything* but your *Argument*, and that nothing but the interest of *truth*, could have drawn me, to have any *difference* with you, for which I assure my selfe, I shall be *justified* with you, as I must necessarily have *salv* in your eyes, if any *personal* respect had been preferr'd before it: if in any expression I have seemed to bear *too heard upon you*, I heartily begg your pardon, and that you would accept this *explanation*, that it is directed to your *argument*, not to you, I so take all your's which are in some places *sharp* enough. Thus *veniam petimusque damusque vicissim*. The useful and *spiritual* parts of your Book, I shall ever desire to lay up, with that *respect*, that is due to them. It is not your *good positions*, but the *ill position* they are under, *viz.* their *opposition* to that they ought to be, in *Amity*, in *Harmony*, withall, that I wish draw from

from your *Epistle Dedicatory*, and other passages of your Book of a particular nature, and *great respect* to the Lady, to whom you direct it, were vanity to trouble the world withal, but reserve my self to another time, to give you an account of the *due value* that both she and I have for them, and for your *good caution* to us both, not to take the shadow for the *substance*, returning you these two *auspicious* remarks, The first the Text the Minister took at her first Marriage many years ago, was *Rev. 19. 7. Let us be glad and rejoice, and give honour to him, for the Marriage of the Lamb is come, and his Wife hath made her self ready.* And the Text on which God Preach'd to her the day before this her second Marriage, was, *What I do unto thee, thou knowest not now, but thou shalt know hereafter.* This is the *substance* that is to fill up all our shadowy joys and contents; *The Marriage of the Lamb*, the near approach of which Marriage, is the subject of that little Book I sent you, the tydings whereof would not be celebrated with that *Festivity*, as in that forecited, *Rev. 19.* If it made no *accession* to the Churches joy, more then she had before, and were the evidence thereof apprehended by you, the shadows of the evening are not so far stretched upon you, but it would make you *revive* and *blossom* again, which therefore suggests to me the confidence to recommend the serious and sedate perusal thereof unto you again.

We read of a small remnant that shall *have a Song*, as *Esa. 30. 29.* *in the night, that shall lift up their voice, and sing for the Majesty of the Lord*, when the shadow of Death shall dwell upon all the Inhabitants of the Earth. As it fared with the *Jews* from the times of the *second Temple*, the state of their *worship* and civil *policy* was sinking, and declining every day more and more (after that little reviving, and that little *help* wherewith they were holpen in the dayes of the *Macca-*

Messias) as the day of Christs first appearance drew
 near and nearer, whereby they that waited not for the
 consolation of *Israel*, and looked not with some comfort-
 able assurance and evidence for that *Redemption in Jeru-*
salem, were in a most deplorable and desponding condi-
 tion: so hath it for a long time succeeded with *surroga-*
ted Israel, since the new *Erection of Churches* collapsed,
 and fallen during the long *Babylonish Captivity* under the
 Beast, and so it will be more and more as Christ
withdraws as a Bridegroom from us in the comforts of his
 first appearance, as he did from his *Disciples* for a little
 time by his Death, during which time they *Mourned*,
 and had Sorrow as a Woman when her hour is come,
 till he visited them again in the Spirit, which was for an
instruction to us in *Type* and *Figure* of his withdrawing
 the Comforts of his first Appearance, before his great,
illustrious, and *visible* appearance in Person, the second
 time This is that *Song in the Night*, even the hope and
 expectation of this Appearance, that is to relieve us in
 this mystical Night, which therefore it concerns us to
state aright, according to Scripture Rule and evidence,
 both for *time* and *manner*, that our joy may be ground-
 ed *regular* and *full*, which otherwise will be *Lame*, and
 totter if we place it not upon *both the Leggs* and *Bases*
 of it, his *Person* as well as his *Spirit*, his *Presence* as
 well as his *Power*. In this light I hope (and express
 it again) The shadows of the evening are not so far stretch-
 out upon you and me, but *we may yet meet and rejoice in*
the mutual communicating of our right and regular apprehen-
sions, touching this Kingdom of Christ, and the near, the
very near approaching glory of it, when and whereby
 it is that you will *subtract*, and withdraw from a
 CARNAL PARTY that matter of joy which
 you

you have *without an Evil Design*, I verily hope and believe Ministred unto them by your appearing *against this hope and expectation*. In which hope I rest, Dear Sir,

Consider what I say, and
the Lord give you un-
standing in all things.
Job. 16. 1676.

Your affectionate friend, Bro-
ther, and Servant, in our
great and dear Lord,

J. S.

A Brief

*A Brief Synopsis of the most material
evidence for the drawing nigh of our
Redemption, contained in each Ser-
mon of that little Book I sent you, in-
tituled News of a New World.*

IN the first Sermon, the four *Watches* mentioned by our Saviour, *Mark. 13. 35.* are open'd, as measuring all the Times from his Ascension to his second personal coming, and are distinctly applyed, *viz.* the evening contains all that time from Christs departure, to the rising of Antichrist, in which space of time these three remarkable Events do accur. 1. *Jerusalem* was destroyed. 2. The Churches of *Asia* were disinantled. And 3^{dly}, *Heathenism* was abolished in the Roman Empire. This time lasted to the opening of the sixth Seal, and *Constantines* coming to the Empire. The midnight Watch, which is the darkest and most dangerous Watch, wherein all are wrapt up in sleep, is also the longest, continuing all the times both of the Beasts Growth and Rampancy, by the space of a thousand years, during which mystical Night, the Church (the Invisible Church) had a mystical Song and Reign with Christ, which the rest of the world understood not. The Cock-Crowing Watch began from the times of Reformation about the year 1300, with the fifth Trumpet lasting all the times of that Trumpet, and great part of the sixth, till the pouring forth of the sixth Phyal, Then saith the Lord, *Behold, I come as a Thief;* and

Isa. 30. 29.
Rev. 14. 13.

and from thence fourty commenceth the Morning-Watch, containing but a short space of time, but of great moment and consequence, being as I humbly conceive, *Daniels* 45 Prophetical days from the end of his 1290 days, which commencing about the year 1650, are so far past as from that time, and have left but 18 or 19 years to compleat the 1335 days. which bring us to that time whereof the Spirit himself saith, *Blessed is He that waiteth, and cometh thereunto.*

And whereas it is said, *Ye know not when the Master of the house cometh, whether at Even or at Midnight, or at the Cock-Crowings, or in the Morning.* It is there shewed, that this is not to involve the second personal and glorious coming of Christ in uncertainty, but to shew a concern All ages would have in one coming of his or other; all the former being but preliminary, or leading in a way of gradual growth and preparation to his last coming.

In that Sermon also is shewed the necessity of Christs spiritual and powerful coming (in our Spirits) without which his outward personal coming will be of no advantage to us, and also the necessity of his personal coming (to those that know his spiritual and powerful coming in some measure) as a glorious Ministry to awaken and call up that life of the Spirit of Christ that lies bound as in a sleep, even in the Saints themselves. And thus his spiritual and his personal appearance are reconciled, and it is manifest we rest not in a visible and personal appearance without the spirit and power of that appearance revealed and working in us, no more then we may rest in a spiritual appearance, or the hopes of his personal Appearance without the thing it self in due time to be performed.

The import of the second Sermon, is to shew that the times of the Man of Sin are expired, and the times of Christs second glorious appearance are drawing on a pace,

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and

and very near, 1. From the Calculation of the Prophetical Periods both in *Daniel* and the *Revelation*. 2. From the opening of the signs of the times given by our Saviour, and Recorded by three of the Evangelists. In the calculation is shewed the Agreement of both the Prophets, *Daniel* and *John*, in the term of expiration, though they differ in their *Epocha*, The one, *viz.* *Daniels* time, measuring the conculcation of his People and Nation by the four Monarchies; and *Johns* number of 1260 days, measuring the answerable treading down of the holy City among the Gentiles by the Papacy: Accordingly the *Epocha* of the former is pitcht from *Julian*, about the year of Christ 360, the latter from the time of that famous defeat of *Eugenius* by *Theodosius*, in which the life and cause of Heathenism in the Roman Empire expired, and way was made for the man of Sin to get up into the Temple of God, which was about the year 390, but both these times, *viz.* of 1290 days in *Daniel*, and 1260 days, *Rev.* 11. expire, and come up together in or about the year 1650, (as I humbly conceive) and then begins the Morning Watch, as was noted before.

Which Morning-watch is that 45 years from the end of *Daniels* 1290 days, and probably is that generation, in which those signs of our Saviours coming in the end of the world (closely and mystically couched under the Signs of *Jerusalems* destruction) are to come up, which generation is not to pass till all be fulfilled. These signs you have, *Mat.* 24. 29. which are taken out of *Joel* 2. 31. where the darkning of the Sun, and turning the Moon into blood, are made signes of the great and terrible day of the Lord. In *Matthew* you have the *Epocha* of them, *viz.* after the tribulation in the days of Antichrist.

There are two notes premised for the right understanding and applying these signs. 1. The Time. 2. The Place.

Place? It is not in every time that these signs are capable of being fulfilled, but in and from a time of great light, liberty, and reformation; for the Sun cannot be said to be darkned that did not shine before, but the Sun from its shining forth, in its splendour and glory to be darkned, That is the Sign, &c.

2. The place, though it may be any where; every where in this old world, where ever the mystical Sun or Moon give their light, yet principally in the eminent place or places of the reformation, where the clearest light hath shone, and the greatest hopes and overtures of this approaching redemption have been, there must we look for these signs, which though of a spiritual discerning, yet are matter of Fact and History in these days, in which we live, and may be evidenced to be fulfilled three manner of ways, viz.

Sinfully
Penally
Dispensationally }

And these in a threefold Orb and Sphear, for a further account of which, I refer to the Sermons.

The third Sermon brings us yet nearer, laying the claim of the Son of Man to the 45 Prophetical days in *Daniel 12*. (that follow after the 1290) That they are the days of the Son of Man spoken of, *Luk. 17*. Parallel to the days of *Noahs* warning the old world, and *Lots* warning of *Sodom*.

And this is by necessary and undeniable consequence proved, That if the Beasts time (or the times of the Man of Sin) be up, and out, Then the days of the Son of Man are come, for Antichrist is the last Enemy that is to exercise the Church.

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4. Which

4. Which is more fully cleared in the fourth Sermon, and the Type of installing *Solomon* in the Throne before *David's* death, is aptly applied to the times, or days of the Son of man, commencing before the full end of the Militant state of the Church, where also many objections are answered, and it is with great appositeneſs ſhewed that Chriſt hath not only laid his claim to theſe Kingdoms of great *Britain*, but hath been as it were ſolemnly Proclaimed as King here, as in the Palace yard of his Dominions.

5. The fifth Sermon more fully answers ſome objections, as that of the conversion of the *Jews*, ſhewing that by what we have heard, that they are probably diſpoſing, and preparing for a return, and that objection of the debauchery and looſeneſs of the times, ſhewing that it is no other then what was foretold by our Saviour himſelf, and all the Prophets; and laſtly, that of the pouring out of the Spirit, as the latter rain, that it is to be moſt eminent-ly and fully done in the latter end of theſe 45 years, intimated by that laſt and great day of the Feaſt.

The ſixth and ſeventh Sermons are mainly to ſhew the ſpiritual nature and import of this coming and Kingdom of Chriſt, which if conſidered, might have in great part ſatiſfied your jealous concern, that we wave not a ſpiritual Kingdom, but are for that as well as you.

The eighth Sermon is to remove that objection of the Phyaſs, as if they were not yet poured out, where on the contrary is ſhewed, that there are five of them poured out, and the ſixth is in pouring out, and hath been ſo of a long time, and there is only the ſeventh Phyal behind, which is to contemperate with the ſeventh and laſt Trumpet.

1 Tim. 6. 13, 14, 15.

I give thee Charge in the sight of God, who quickeneth things, and before Christ Jesus, who before Pontius Pilot needed a good CONFESSION.

Vers. 14. That thou keep this Commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.

Vers. 15. Which in HIS TIMES he shall SHEW who is the Blessed, and ONLY POTENTATE, the KING of KINGS, and Lord of Lords.

FINIS.

ERRATA.

PAge 18. line 13. for outwardly read outward. p. 26. l. 14. f. in drawing r. in your drawing ll. 23. after without make a Comma, and add [in]. p. 28. l. 15. f. Kingdom of Men which, r. Kingdoms of Men will. p. 35. l. 27. f. repenting r. ripening. p. 38. l. 3 f. his r. their. p. 39. l. 24. f. Glory r. glorify. p. 40. l. 32. f. the Victory r. in Victory. p. 45. l. 3. f. doth most r. doth, must. p. 49. l. 3. f. Great r. great and Eminent. p. 50. l. 2. f. Lord r. the Lord. p. 51. l. ult. after heavenly, add, such are they that are heavenly. p. 52. l. 4 5. after appear, l. 4. add, what we shall be because he doth not appear. l. 9. for Corruption r. a Corruption. p. 53. l. 11. f. so r. so that. l. 23. after spirit and life, add, in the days of his flesh. l. 26. f. the Conceptions r. our Conceptions. p. 54. l. 4. f. those r. these, after the latter these r. then Christs times are up. p. 57. l. 16. f. Tabal r. Tubal. p. 66. l. 32. after wilderness add of. p. 69. l. 2. f. behind is r. is behind.